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John N. Vaughan

Southwest Baptist University, jv@churchgrowthtoday.com

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CHURCH GROWTH JOURNAL

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for Church Growth**

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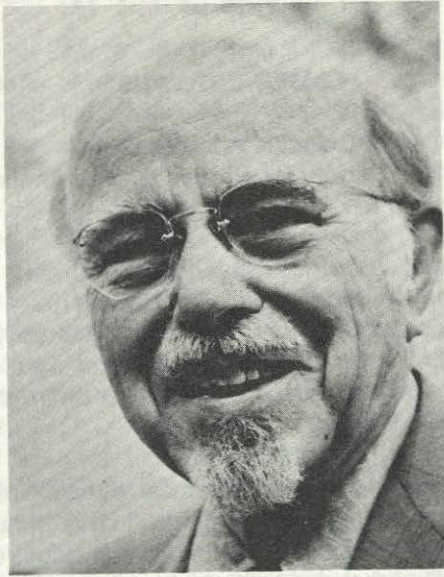
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**A TRIBUTE
TO
Dr. Donald Anderson McGavran**

December 15, 1897 - July 10, 1990

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CHURCH GROWTH COMING OF AGE

ELMER L. TOWNS

Presidential Address to the
North American Society for Church Growth Annual Meeting
1988

Dr. Elmer L. Towns, born in Savannah, Georgia, graduated from Northwestern College in Minneapolis, Minnesota (1954). He received an M.A. in education from Southern Methodist University, Dallas, Texas (1958), and a D.Min. from Fuller Theological Seminary, Pasadena, California (1982). He currently serves as the dean of Liberty Baptist Seminary, Lynchburg, Virginia.

Church Growth is one of the most dynamic words in today's church vocabulary. Notice the second word in that phrase, **growth**. The word **growth** embodies those positive aspects of hope, optimism, future, and the energy of God that produces fruit and life. Now notice the first word in that phrase, **church**. The word **church** reminds us of the group of people for whom Jesus died, so it is near to the heart of God. Therefore, we in the Church Growth movement have a high priority in God's love; we are involved in a dynamic ministry. We do things that are important and imperative.

The Church Growth movement is relatively young in recognition and development. Even though there have been growing churches since Pentecost, Church Growth is a relatively young area of study. As a discipline, it has come a long way since its birth, and must move through adolescence to adulthood. I, for one, am excited with the expanding horizons and the bright future of our movement.

I think we in the North American Society of Church Growth have a better understanding of the nature and purpose of Church Growth than anyone outside our discipline. Some outside our movement, or perhaps many, do not know who we are or what we do. There is still ignorance about Church Growth. There are various views of Church Growth, some of these views are only partial, others are flawed.

First, there are some who still hold the popular view of us as compilers of lists and gatherers of statistics to determine the "largest" or the "fastest growing" church. Whereas these lists may have pointed toward the heart of Church Growth and in some occasions given identity to our

movement, this is not Church Growth and the compiling of lists is not our objective. As a matter of record, those who view Church Growth as a fad or trend probably hold this flawed view. However, because we gather data and use figures to measure growth, it is an understandable though limited view.

Second, some think of us as the new denominational name for the old department of Foreign Missions, Evangelism, or Home Missions. Although it is true that Church Growth includes evangelism, church planting, cross cultural missions, and some other areas of ministry, and it is also true that many denominations have begun using the title "Church Growth," we are much more than the same old workhorse with a new name. We are more like new wine in old bottles: we tend to smash old forms with new life.

The third view of Church Growth is the foundation of our movement, i.e., Church Growth is a science. The third definition has been articulated by C. Peter Wagner: "All that is involved in bringing men and women who do not have a personal relationship to Jesus Christ into fellowship with Him and into responsible church membership."¹

This third definition of Church Growth is as follows:

Church growth is that science that investigates the planting, multiplication, growth, function, health, and death of churches. It strives to apply the biblical and social principles in its gathering, analysis, displaying and defending of the facts involved in implementing the Great Commission.

As we view the 1990's and the next century, let's ask the question "Where is Church Growth going?" If we know where we are going, who we are, and how to get there, there is a greater likelihood we will stay on course.

Our objective is still the Great Commission, "Go ye therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age," Matthew 28:19-20 NASV.

¹C. Peter Wagner, *Your Church Can Grow* (Glendale, CA: Regal Books, 1976) 12.

Church Growth is not limited to any one area of the church. Church Growth people span denominations, types of ministry, theology, ethnic groups, cultural and class barriers. Church Growth is as broad as the Great Commission, yet as narrow as Christianity. The glue that holds us together is the simple but fundamental truths that flow from the Great Commission given by our Savior whose death, burial, and resurrection are the basis for our belief and action.

However, even though the Great Commission is the "glue" that holds us together, there are trends that we must recognize within our movement. Because we are a young dynamic growing movement, we must be careful because all trends are not healthy and we must not let any new force pull us away from our intended goal. Like an airline pilot flying across the country, there will be occasions when we need "in flight corrections." But these "in flight corrections" are not based on pilot needs or desires. These must be made in keeping with the radio beam from the receiving airport. The radio signal gives direction to the pilot and plane. Our beam is the Great Commission, it is the objective that will keep us on course.

The first trend I want to consider is *the growing emphasis on the supernatural*. Whereas Church Growth has been a science with a strong empirical basis on gathering research data to determine principles, there is a growing thirst for the supernatural in growing local churches. This could be either a strength or a weakness. It is a strength if it involves a quest for spiritual principles, but it is a weakness if it leads us to rely on mysticism or intuitive feelings. This trend toward the supernatural includes deeper exploration of the role of Church Growth and the practice of prayer, power evangelism, the Third Wave, and the Deeper Life. This emphasis on the supernatural is broad based and has many different facets to it, not necessarily associated with one area of theology or denomination.

Why this concern? Church Growth has viewed the church as both an organism and organization, a balanced view between outward and inward principles, and between spiritual and natural principles. We who know God want to know Him better and serve Him more effectively. The human tendency of the Christian servant is to emphasize the "spiritual," which is to be led of the Holy Spirit. But this does not mean we can violate rules or ignore the natural laws by which God runs the universe.

I think this trend toward the supernatural is healthy, and I would confess with many that I want more power in my ministry. I am not suggesting we are unbalanced in our movement. I think we are arriving at a balance. In times past we have been accused of being just another

behavioral science movement within the queen of all science, i.e., theology. We may have given too much attention to science and ignored the supernatural, but in this growing trend of seeking the supernatural we face two dangers: (1) the trend of over reacting and ignoring the organizational nature of the church, or (2) losing the scientific nature of our movement. Remember, James tells us "works and faith" are both necessary. The bird must have two wings to fly, and the battery must have two poles for power. Church Growth must be built on a proper balance of organization and organism.

The second trend I notice is that *Church Growth is moving into the third generation*. Obviously, the time span from the 1950's to the 1990's represents three generations, but this period of time in the development of Church Growth represents more than a sequence of time. The first generation was the pioneers who asked questions, made observations, suggested hypotheses, and verified principles. They rocked the ecclesiastical world by questioning "myths" and "unsupported methods" which generally had no Scriptural or cultural base. These pioneers articulated Church Growth philosophy and principles. Their strength was their communication skills, their role as statesmen, and their courage to "risk" doing it differently and doing it better.

The second generation was made up of denominational leaders, mission executives, and pastors who got "turned on" to Church Growth. They caught the vision of growing churches. They discovered workable "tools and techniques." They read the books and magazines, listened to the tapes, and began implementing Church Growth principles. They established departments of Church Growth or renamed Home Missions or some other related area with the name "Church Growth."

However, during this second generation some publishers claimed the movement was "sputtering" because the previous "hot" sales of Church Growth books slowed in the early 80's. Maybe some of the books by second generation leaders did not say anything new, but were simply a rehash of what the founders had said. Maybe it was not said in an exciting way. Maybe people did not understand the movement or did not understand how to apply the principles to church life and ministry. But it might have been that the movement was making a "mid-course correction," and the publishers did not follow suit.

In the third generation I see an explosion of Church Growth among laymen. They are not as concerned about theoretical philosophy, instead, they are pragmatic. They get "turned on" to Church Growth because in it they see potential for their church. They see how it relates to their church

and their personal ministry. Church Growth has introduced them to the potential of spiritual gifts, and they want to find their gift and use it. They seem to like Church Growth language. Because Church Growth tends to coin phrases that express newly discovered principles, the educated lay public which tends to be technologically oriented, has embraced our terms. They attend our seminars, employ our consultants, and apply our principles. Before new churches are built, boards want information from a Church Growth survey. Churches or denominations in stagnant situations seek Church Growth consultants. Because I believe in the church, I am excited about the future of Church Growth in the hands of lay people, led by Church Growth leaders.

The third trend is that *Church Growth is becoming more sophisticated*. This is a trend that is another outgrowth of the third generation. The third generation represents more than the emergence of the educated lay public to Church Growth. It also marks the emergence of a generation of Church Growth leaders more sophisticated in exact research. Whereas the pioneers saw the broad principles of Church Growth and validated them, the new breed of Church Growth authorities want to both verify past hypothesis and expand the limits of knowledge. They are closely identified with statistical research, gathering data from better defined audiences, and qualifying their results to defined groups. Without destroying the foundation, they are building upon the past.

This technical research seems to be more evident in denominational offices. This may be because they must balance budgets and must be accountable for decisions. If their research on church planting is faulty, they have to "eat their losses." On the other hand, if an author who writes from a theoretical base about the philosophy or principles of Church Growth gives wrong opinions or is out-of-date, he loses royalties or reputation.

I have some words for the new technician in Church Growth. You must be right, but you must also be balanced. Don't lose the big picture in detailed research. You must be exact, but you must also remember that many in the church are "fuzzy" or blind to workable principles. Let us bring the church along with us; we need an educated church to win the world. But let us also be spiritually committed. All of our research is powerless without the anointing of the Holy Spirit.

The fourth tendency involves *cross-cultural reality*. Whereas foreign missions is thought of as a cross-cultural ministry, we must realize home missions is also a cross-cultural ministry. We have historically thought of American Church Growth as "in-culture" and foreign Church

Growth as "cross-cultural," but America is changing. Before long, to be "white" will make you a minority, and to be "Anglo-Saxon" will also place one in a minority status.

The theory of cross-cultural ministry is becoming reality in our churches, not only in New York and Los Angeles, but in Lynchburg, Va, rural Maine, and the small towns of North Dakota. Minorities are everywhere. They represent a new challenge and a new need. Therefore, needs are everywhere. We cannot hide in our churches. Every church *must* be a cross-cultural ministry to the minorities of its Jerusalem.

Our task is not only to research new principles, but to communicate our findings to the church. As church leaders become aware of changing America, they can evangelize and minister with new tools and technology to meet the challenge of the next century.

The fifth trend I see is *the emerging forms and methods of new ministry*. There are a vast array of new forms of ministry, i.e., cells, praise services, Saturday night churches, Sunday evening Sunday school, church planting with the tool, *The Phone's for You* video and book produced by Norm Wahn. Many of these new forms were initiated by Church Growth. We can take credit for them. Others were the product of an environment created by Church Growth where these new forms could happen. We must be careful not to take credit for that which we did not create, but we must look carefully at the multitude of new forms, methods, and principles. We can measure, evaluate, and give directions concerning their use.

Not all new forms will be effective and biblical, just as Church Growth challenged the credibility of some old forms that were not effective or biblical. Since a method is simply the adaptation of an eternal principle to a culture, there will always be the need for new methods as culture changes. There will also always be the necessity of eliminating out-of-date methods. We do church workers a disservice by telling them to simply work harder or to continue to be faithful when their tools are out-of-date or worn out. We in Church Growth must help the church by knowing eternal biblical principles and applying them to the new forms of ministry. We must tell them it is all right to drop some of their methods and it is all right to add some of the new forms. In order to make this awesome judgement, we must be sure our foundation is rooted in biblical and empirical research.

We are making some solid progress in our ongoing attempt to lay a firm foundation for our discipline known technically as Church Growth. The vision of Church Growth has been clear in the eyes of the founders as well as in the eyes of the second and third generations. We have known

what Church Growth is, what Church Growth can accomplish, and basically how it works. The foundation is laid, but the past leaders and the new disciples must work hard to improve upon the superstructure. The words ascribed to Augustine remind us of this: "The next generation must stand on the shoulders of those who have gone before, and reach higher for God."

Our future as a discipline and as a professional organization looks bright. We have a "shared mission" to make Church Growth more effective. We have "enlarged borders to stretch our faith, to do more effective research, and to reach out to a needy world. We have new tools and new techniques to plow new grounds.

God forbid we should ever do nothing more than rehearse the "past victories" of Church Growth or be satisfied with past fields.

God forbid we should ever be selfish with our discipline of Church Growth like a child with a new Christmas toy. We need a constant renewal of our commitment to our unique ministry. We need constant revival and leadership of the Holy Spirit. We need an openness to others who fellowship with us in like minded pursuit. We have a shared task with the whole Church.

TOWARDS A CHURCH GROWTH AGENDA FOR THE 1990'S

EDDIE GIBBS

Presidential Address to the
North American Society for Church Growth Annual Meeting
Thursday, November 16th, 1989

Dr. Edmund Gibbs currently serves as the Robert Boyd Munger Associate Professor of Evangelism and Church Growth at Fuller Theological Seminary in Pasadena, California. He received a B.D. from London University (1962), a G.O.E. (General Ordination Examinations for the Church of England) in 1963, and a D.Min. from Fuller Theological Seminary, Pasadena, California (1982).

A number of charter members of the North American Society for Church Growth can be described as Church Growth pioneers. Indeed, we are honored once again to have our founding Patriarch and International Pioneer in attendance. Some of you were in at the beginning, pioneering the application of Church Growth insights here in North America. Others of you took the North American adaptations and applied them to your own theological tradition, denomination or parachurch agency, and thereby have become innovators in your particular spheres of influence.

For a number of us this gathering is rather more than a mere professional association in that the insights gained and the friendships forged form part of our spiritual pilgrimage. We would not be where we are today if it were not for the Church Growth people we have interacted with or the Church Growth literature we have devoured.

The Church Growth Movement in North America is now fifteen years old and these two days represent the occasion of the fourth annual meeting of the North American Society for Church Growth. As we review the past we can celebrate a great deal of significant achievement in applying Church Growth insights to mobilizing the membership in a gift-based ministry, leadership management, and a new church planting. More recently, we have focused attention on the development of nationwide Church Growth strategies, power evangelism, leadership and management insights, intercession and spiritual warfare, and the emergence of the metachurch. Our annual meetings are an enriching experience, providing opportunity for us to benefit from the research and reflections of our

colleagues in many different areas. Most pioneers in a new science serve as generalists, while those who come after tend to focus on particular aspects. I think that during the past three years or so, we have just begun to enter the era of the specialists, who are focusing on particular aspects to provide research based data and in-depth analysis and reflection.

It occurs to me that, having covered a range of basic issues, and since we are now beginning to see the proliferation of individual concerns according to our various areas of interest, that there is a danger of fragmentation. I believe that we should now take time to think strategically for the 1990's. This gathering provides a unique opportunity to identify what we consider to be the crucial issues to be faced and perhaps to cluster ourselves around these priority topics, forming teams of people who will undertake research and correspond with each other in order to produce substantive work on specialized topics of strategic importance.

This evening I would like to set the ball rolling by endeavoring to identify a number of key issues which I think warrant our close attention during the closing decade of this millennium.

1. We need to keep abreast of social demographics in North America. In postwar years there has been a vast internal migration from the North-East to the South and West, so that today for the first time in U.S. history the bulk of the population is located West of the Mississippi. Such population movement has highlighted the priority of church planting in the newer cities and their expanding suburbs and satellite communities. Now we must ask, "What will be the significant demographic changes taking place in the 1990's?" Clearly church planting must continue to occupy a priority place in any Church Growth strategy. As we move with high tech further into the information age, we see a significant relocation of smaller businesses which are either the result of the break-up of a giant corporation or are new start-up companies developing a new range of products. A significant number of these are likely to be located in smaller towns, producing population growth which must not pass unnoticed in our preoccupation with the expansion of existing centers of population.

2. Population growth to the West and South has resulted in the decline of a number of the large cities of the North and East. While Phoenix grew by 55%, Houston by 45% and San Diego by 37% during the 1970's, Cleveland declined by 8%, Detroit by 2%, and New York by 9%

during the same period. In addition, we are faced with rural decline and the stagnation of smaller towns which have been built around a single industry which is now on hard times. As I speak, I am reminded of a drive through Duck Town, Tennessee, which depended for its livelihood on the strip mining of copper. As the deposit was mined to the point of economic non-viability, the community experienced recession and numerical decline. We cannot avoid the challenges of the older stagnant communities. Church Growth is not just for the burgeoning suburbs. In addition to developing church planting insights, we now need to focus attention on strategies for the renewal of existing churches.

3. The rapid development of information technology will result in a significant percentage of the work-force operating out of their own homes for most days of the week rather than being office based. According to conservative estimates reported in *John Naisbitt's Trendletter*, between 26 and 31 million will become telecommuters, that is about one of every five adult workers. They will be linked by computer modem to their regional headquarters.

U.S. companies in the vanguard for the movement include The Travelers Corp., which hires home-based data processors, and J.C. Penney Co., whose at-home telemarketers are provided with computers to handle catalogue orders. Hundreds of Pacific Bell engineers, public relations people and others spend at least part of their week at home.

These companies and others say that telecommuting not only saves office-space expenses, but also boosts worker productivity by 20 to 100 percent and makes it easier to recruit and retain good employees.

Los Angeles County is studying a program to relocate 2,000 of the county's 17,000 employees into at-home workers. . . . More recently, the states of California and Washington launched similar test programs.

In decades ahead, telecommuting will have a sweeping impact--on transportation systems, office-development proposals, rural home prices, education-

facility requirements and a host of community land-use issues.²

The church in Europe was taken completely by surprise with the demographic changes brought about by the industrial revolution. We have been slow to respond to the technological revolution. And the information revolution is likely to be equally widespread and traumatic. This shift in work habits may lead to a greater emphasis on the local community. Whereas commuters are too weary to venture from their homes to midweek activities, those who are home-based will welcome the opportunity to venture out of an evening. The smaller, community-based church may experience a new lease on life as a consequence. Some megachurches may become vulnerable to such changes if they continue to rely upon a centralized, programmatic ministry model. Carl George and John Vaughan's research into the metachurch is of particular importance, as it projects a model of church-life centralized acts of celebration linked to and resourcing a multiplicity of community and mission-based groups. These have come into being as a result of grass-roots initiatives. George Gallup, writing in *Grapevine* observes that "the laity want a greater role in shaping the church."³

4. Those sections of society most relied upon to provide lay leadership and the voluntary work-force to operate church programs will no longer be available in sufficient numbers, and the decline in the numbers of those training for full-time ministry means that there will not be such a large pool of clergy persons to develop programs. The four-fifths who continue to travel back and forth to their work place are more likely to be working flexi-hours and shift work, which will mean fewer people available to run church programs during the evening and week-ends. Many churches still have not recovered from the fact that the women they relied upon to provide volunteer labor are no longer available as the majority are now in the work place or struggling to support a family as a

²John Naisbitt, *John Naisbitt's Trendletter* (Washington, D.C.: JNTL, 3 August 1989) n. pag.

³George Gallup Jr., "America's Faith in the Nineties," *Grapevine*, n.d., n. pag.

single parent. Leadership emergence is likely to undergo significant changes with important implications for seminaries. Current enrollments should be seen as a warning sign.

5. The church of the nineties is likely both for internal and external reasons to be less programatic and church-facilities based in its approach to ministry than in the sixties and seventies. One of the strengths of the North American churches has been the strength and sophistication of their church-based programs: the all-age Sunday school, youth programs, and a multiplicity of special interest groups. The success of such programs in terms of effectiveness for evangelism and church growth depended upon a large "external constituency" of nominal adherents or notional Christians, who by being drawn into those programs experienced the new birth, or were revived, or restored. As society becomes increasingly secularized the ranks of the "external constituency," which heretofore has been more numerous here in the U.S. than in any other Western nation, has become seriously depleted. Programs which were once the heartbeat of the church's life become a milestone around its neck, taking up more and more time from a depleted committed core of workers, and isolating the church from the communities it is called to serve. To be effective in the 1990's, churches will have to evaluate and prune their programs in order to release the people of God to exercise more of their ministry in the world. We will need to get out of our barns and into the fields--which is where the bulk of the sowing and harvesting is meant to be done.

6. We have to come to terms with the fact of an aging population. According to Tim Stafford in an article he wrote for *Christianity Today*,

Today about 11 percent of Americans are over 65. That proportion will gradually rise over the next 15 years, and take a big jump when the baby boomers start turning 65 in 2010. . . . Ultimately, the proportion of seniors should peak between 18 percent and 22 percent--about double what it is today.⁴

⁴Tim Stafford, "The Graying of the Church," *Christianity Today*, 6 November 1987, 17.

Many churches are already there. According to a recent study by James Ellor of Chicago's National College of Education, church attenders will include about 10 percent more elderly than the community at large. About one-quarter of Presbyterians, Episcopalians and Methodists are over 65, and about half are over 50.⁵ We will need church growth and church planting specialists in ministry to senior citizens and early retirees. In the short term, the retirement age has been raised to keep people from drawing on social security, but in the longer term we are likely to see significant numbers being given compulsory early retirement, especially among those in top-level management to ensure that younger executives do not leave the company through frustration. Whereas the church of a previous generation depended on women who were not in the commercial work-force to render volunteer service, the church of tomorrow is likely to utilize the services of early retirees.

Senior citizens are more prosperous than the population at large, and it is this segment of society which is contributing generously to the support of the churches and to the education of their grandchildren. Churches and denominations which fail to recruit significant numbers in excess of their attrition through death and transfer are likely to face increasing financial shortfalls. *Time* magazine devoted a whole issue to the Graying of America. It speculates that

Every year, as the baby boomers age and the nation's center of gravity shifts upwards, the allocation of resources becomes ever more difficult and the potential for conflict between generations even greater. . . .

Without a change in the present system, pensions and health-care costs will account for more than 60% of the federal budget by 2040.⁶

Home care for the elderly and chronically sick will become much more common providing opportunities for caring ministries by the local church in the new era of volunteerism.

⁵Ibid., 17.

⁶"Grays on the Go," *Time*, 22 February 1988, 66, 70.

7. **We need an in-depth analysis of the contribution made by the independent-charismatic churches and the recent movements whose impressive growth is a result of a mixture of new church planting and making available franchises to existing groups in search of a more significant identity**, such as Calvary Chapel, Abundant Life, and the Vineyard. Charismatic renewal and the Third Wave may have contributed significantly to the halting of church decline. In many parts of the Western world, we have seen an exodus of frustrated believers from older mainline denominations to the independent churches. Lyle Schaller claims that the mainline is rapidly becoming sideline. Although renewal has arrested the decline, in no country has it been significant enough to turn the tide to produce overall growth. I have examined the churchgoing data of North America, the UK, Australia and New Zealand in this regard. (I had hoped that the last mentioned, a small country which has experienced widespread charismatic renewal among the Anglicans and Baptists, would have provided the first such evidence, but was disappointed). This being so, we must not simply assume that church renewal, at least in the forms in which it has manifested itself thus far, is the answer to church growth of national significance.

8. **In the definition of Church Growth formulated by this Society, we have declared that the bottom line is growth which results in "responsible church membership." This being so, we must address the challenge presented by "skin-deep Christianity" which according to the data supplied by the Gallup organization is endemic in the United States.** While only 4% of the population is totally "non-religious" and a large majority of Americans believe in a personal God, believe that Jesus Christ is God or the Son of God, believe their prayers are answered, and say that religion is "very" or "fairly" important in their lives,⁷ we are confronted with a society in which homelessness and impoverishment is prevalent, broken families are common, where materialistic values are vaunted, and where morals and ethics are continuing to decline. Church involvement alone does not seem to make a great deal of difference in the way we live our lives. It is only when we isolate the one-tenth of the population that is highly committed, that a distinctive life-style becomes

⁷George Gallup Jr., "America's Faith in the Nineties," *Grapevine*, n.d., n. pag.

evident. As a Church Growth movement, we need to give far more attention to furthering biblical literacy and living a discipleship life-style.

9. Here in the United States we find it particularly difficult to strategize at the national level due in part to the size of the country, but even more due to the bewilderingly fragmented state of the Christian Church. It was interesting to contrast the approaches of the various country strategy groups at the Manila Lausanne II Conference. Some countries, because of the homogeneity of the Christian constituency were able to begin to draw up well-conceived strategies for the evangelization or re-evangelization of their country. They could identify the principal denominations and para-parochial agencies, knew who were the shakers and movers, and were addressing its key issues. The challenge is much greater in the case of North America made up of such diverse people served by a conglomeration of church groups, some with imported histories, and many more indigenous to North America. The domestic issues of the need for church revival and the development of more effective evangelistic strategies cannot be avoided by concentrating on the other agenda of America's role in World Evangelization.

My time has gone, so we must conclude at this point. You may disagree with my selection of issues and my analysis. But I have offered no more than my personal musings. My earnest hope is that we might make time to think strategically to arrive at an agreed range of topics and that we will be able to structure ourselves to begin to address these issues at some depth in order to equip the church to face the unprecedented changes and opportunities which I believe God is already bringing over the horizon. The day of the Lord is at hand.

CRUSADE DECISIONS: COUNTING AND ACCOUNTING FOR LOST SHEEP

HENRY J. SCHMIDT

Dr. Henry J. Schmidt currently serves as an Associate Professor of World Mission and the Director of the Center for Training in Mission/Evangelism at the Mennonite Brethren Biblical Seminary in Fresno, California. A native of Alberta, Canada, Schmidt graduated from Bethany Bible Institute, Hepburn, Saskatchewan (1960). He received a B.Th. from the Mennonite Brethren College, Winnipeg, Manitoba (1964), a B.A. from Pacific College, Fresno, California (1970), a M.Div. from the Biblical Seminary, Fresno, California (1972), and a Ph.D. in Religion from the University of Southern California, Los Angeles, California (1981).

In the parables of the lost sheep, the lost coin, and the lost son (Luke 15) Jesus conveys the Father's heartbeat for evangelism and for the reconciliation of people to Himself. The lost sheep parable is a reminder that counting the sheep is important because of the dual needs to "identify the found" and to "find the lost." Crusade evangelism has always been statistics conscious in reporting the number of public decisions. The emphasis on "counting decisions" and referring decision-makers to local congregations for further follow-up, nurture and assimilation has also made churches more aware of the strategic importance of counting and accounting for the lost sheep. However, in spite of agreement that "counting lost sheep" is both biblical and practical, questions persist about how crusade decisions are counted and what percentage of those counted actually become baptized, assimilated, functioning local church members.

The purpose of this paper is to analyze the data gathered from a follow-up survey sent to pastors of Fresno area churches that participated in the September 21-26, 1986, Luis Palau Central California Crusade. In order to better understand the background and rationale for this analysis, four facts need to be underscored. First, this research was requested by the Luis Palau Central California Crusade. The writer has worked with Austin Morgan, chairman of the Follow-up Committee for the crusade and with Carl Lewis, crusade director for the Luis Palau Evangelistic Association (hereafter LPEA). As LPEA's North American director of crusades now, Lewis helped critique this article and provided updated information about

LPEA's current crusades ministries. The study represents an honest attempt to evaluate both "how" and "where" persons who made decisions were participating and functioning in specific Fresno area churches six months after the crusade. Although this study contains considerable data from the Central California Crusade Follow-up Committee, including other follow-up surveys, it deals primarily with the questionnaire this writer sent to Fresno area pastors. The questionnaire and the accompanying cover letter are reprinted in the Appendix.

Second, the writer is committed to crusades as one viable evangelism strategy. He was personally involved in the Central California Crusade as chairman of the Operation Andrew Committee, member of the Steering Committee, and as a participant in the counselor, nurture group and bridge-builder training. He has been an active participant in several Billy Graham and Bill Glass crusades. Beyond that, he has served as Crusade Director for Myron Augsburger in several major city evangelistic crusades. He has conducted numerous smaller community crusades and local church campaigns as an evangelist for the past twenty years. This experiential base brings more than a theoretical analysis to the subject of counting and accounting for lost sheep. He has personally wrestled with the perennial problem of getting crusade decisions translated into active committed church members and of assimilating new converts into local congregations.

Third, the purpose of this study is to strengthen the church's commitment to evangelism both through para-church and local church efforts. The gap must be bridged between crusade evangelism and local church outreach; between the work of "pastors/teachers/prophets" and "apostles/evangelists." The spiritually gifted leaders in the church must learn to function as allies complementarily and not as enemies in competition. The mission of the church is to reach people and to bring them to maturity in the context of a warm, nurturing family--the church of Jesus Christ. All spiritual resources and gifts must be mobilized in reaching the lost. The enemy is not other Christians with differing gifts, ministries, or perspectives, but the Prince of this World, who has blinded the minds of people to the truth.

Fourth, the writer assumes that careful evaluation and self-assessment is an important step in recapturing evangelistic vision and in refining evangelism strategies. The Church Growth Movement with its emphasis on assessing local church growth patterns (decadal growth rates, rapid growth, plateaus, decline), evaluating different kinds of growth (biological, transfer and conversion), and projecting growth plans (vision,

faith, and realistic planning) calls all Christian agencies to greater accountability in moving "from decision-making to disciple-making."

The primary question is, "How can the church more effectively evangelize?" But the secondary question is no less important, "What adjustments must be made both in crusade evangelistic strategies and in local church structures to increase and maximize the conversion, assimilation and mobilization of new believers?" The readjustment of strategies seldom happens without facing the hard data of rigorous self-assessment. The LPEA is to be commended for taking significant steps to restructure their strategies based in lessons learned from the Central California Crusade.

I. GATHERING THE DATA

A. THE QUESTIONNAIRE TO PASTORS

The questionnaire (see Appendix 1) was sent with an accompanying cover letter (see Appendix 2) in February, 1987, to 181 pastors of Fresno area churches that participated in the Central California Crusade. It was designed by Henry J. Schmidt in consultation with the Central California Crusade Follow-up Committee. Dr. Al Dueck, a research psychologist, and Phil Born, a first year seminary student, assisted in gathering and interpreting the statistical data. The questionnaire sought to measure the number and nature of referrals from the crusade; the participation of referrals in nurture groups, home Bible studies, baptism, regular attendance (initially and six months after); church membership and active ministry; the involvement of local church members in Operation Andrew, counselor, bridgebuilder, and nurture group training; the establishment of new nurture groups and evangelistic home study groups in local churches; and the pastor's response to perceived strengths and weaknesses of the crusade.

B. THE RESPONSE OF PASTORS

Of the initial 181 questionnaires, 51 were returned. A second mailing was sent to all pastors who had not responded by March 15, 1987, and whose churches had received 10 or more referrals from the crusade. This yielded another 9 questionnaires. This study is based on data from 60 churches (33.1% of total number surveyed) that participated in the crusade. These 60 churches represent a total of 15,142 church members; 22,157 church attenders, and 874 crusade referrals. The response represents a

cross section of churches; from small rural to urban superchurches; from strongly denominational to independent churches, and from traditional to newer, innovative congregations (see Table 2).

It is significant that pastors sometimes left blanks when asked to give a detailed breakdown of salvation, assurance, recommitment, and other referrals to their church. Pastors failed to specify 202 or 23% of all referrals. This suggests that some pastors lacked basic follow-up information.

It should be noted that this study is based on the assumption that the information submitted is fairly accurate. The writer is keenly aware of a negative bias on the part of some pastors when it comes to crusade statistics and referrals. The only way to establish the accuracy of the information reported on the 60 returned questionnaires would be a comparison with computer referral data compiled by the Follow-up Committee during the Central California Crusade.

C. A STATISTICAL ANALYSIS OF PASTORS RESPONSES

The statistics can be grouped into five major categories: referrals, local crusade participants, newly formed groups in churches, actual crusade results visible in the local church, and pastors' assessment of strengths and weaknesses of the crusade.

1. Crusade Referrals

a. **Table 1** - Referral Categories and Percentages

Type	Total Number	Percentage of Total
Salvation	285	33%
Assurance	98	11%
Recommitment	238	27%
Other	51	6%
Not Specified	<u>202</u>	<u>23%</u>
TOTAL REFERRALS	874	100%

b. **Table 2** - Church Membership and Four Size Categories

- I) Category 1: 60 members and below - 12 churches
 - II) Category 2: 61 - 150 members - 15 churches
 - III) Category 3: 151 - 300 members - 16 churches
 - VI) Category 4: 351 members and above - 14 churches
 - V) Membership not reported - 3 churches
- TOTAL CHURCHES -60

c. **Table 3** - Average Number of Referrals in Each Church Size Category

Church Size				
Type of Referral	1	2	3	4
Salvation	2.2	2.2	3.1	12.6
Assurance	2.1	0.8	1.2	2.3
Recommitment	0.4	1.5	2.8	10.1
Other	<u>0.8</u>	<u>0.5</u>	<u>0.5</u>	<u>1.6</u>
TOTAL REFERRALS	7.5	5.1	10.6	36.1

2. Local Church Participation in Crusade Training Options

a. **Table 4** - Local Lay Trainees and Crusade Categories

Type	Total No.	% of Total
Operation Andrew	946	34.9%
Nurture Group Leaders	230	8.5%
Bridgebuilders	483	17.0%
Counselors	<u>1073</u>	<u>39.6%</u>
TOTAL	2712	100%

b. **Table 5** - Comparison of Average Number of Lay Trainees, Crusade Categories, and Church Size.

Type of Lay Trainee Help	1	2	3	4
Operation Andrew	11.1	8.1	25.4	16.9
Nurture Group Leaders	3.4	3.5	2.9	5.4
Bridgebuilders	5.2	7.2	9.3	16.4
Counselors	7.9	8.7	16.9	11.0

3. Newly Formed Groups

a. **Table 6** - Newly Formed Nurture Groups and Post Nurture Evangelistic Home Bible Study Groups

Type of Group	No. of Churches	No. of Referrals	No. of Groups
Initial Nurture Groups	19	600	72
Post Ev. Home Study	4	39	6

b. **Table 7** - Comparison of Average Groups Formed Per Church in Each Size Category

Church Size	1	2	3	4
Initial Nurture Groups	0.6	0.1	0.6	3.7
Post Ev. Home Study	0.3	0	0.1	0

4. Net Crusade Results Reported in Local Churches

a. **Table 8** - Net Results of Total Referrals in Each Category

Type of Results	Total No.	Percentage of Referrals
Initial Attenders	108	12.4%
Present Attenders	65	7.4%
Baptized	13	1.5%
Joined Church	21	2.4%
Actively Involved	22	2.5%

b. **Table 9** - Comparison of Average Number of Referrals per Church According to Size Categories and Types of Results

Type of Result	Church Size			
	1	2	3	4
Initial Attenders	0.8	0.5	1.2	4.9
Present Attenders	0	0.5	1.0	2.9
Baptized	0	0	0.4	0.4
Joined Church	0.1	0	0.4	0.9
Actively Involved	0	0.5	0.4	0.6

5. Response of Pastors

a. **Table 10** - Perceived Strengths of the Crusade by Local Pastors

Strengths	No. of Times Mentioned
It provided good training for counselors	21
It brought churches together in a common effort	16
It exposed the city to the gospel	14
It brought unity to the church	11
It promoted good interaction among pastors	11
It prepared people for evangelism	10
It brought a good speaker to town	7
It was well organized	5
It gave an opportunity for service	4
It awoke motivation for evangelism	4
Luis Palau's TV exposure was good	4
It resulted in meetings outside the crusade	3
It was well advertised	3
Good counseling materials	3
Good public rallies	3
Good music	3
It resulted in new converts	2
The children's crusade was good	2

b. **Table 11** - Perceived Weaknesses of the Crusade by Pastors

Weaknesses	No. of Times Mentioned
Problems with follow-up (delay, inadequate or misinformation, mismatched referrals)	21
Bridgebuilding was too slow	6
Crusade was too far away from local churches	6
Lack of crusade awareness & promotion in churches	5
Luis Palau was not accessible enough to pastors	4

Time was not good because of fall church calendars	4
Types of decisions called for were unclear	4
Not enough emphasis on relational evangelism	4
Need to pay more attention to rural churches	3
Lack of honesty and accountability to churches	3
Lack of enthusiasm at the crusade meetings	3
Too much literature to pastors	2
"Altar call" counseling needs improvement	2
Scope of outreach was too narrow	2
It made no noticeable impact on the city	1

c. **Table 12** - Pastor's Response to Future Crusade Participation

Would Participate in a Future Crusade	Number	Percent of Total Responses
Yes	30	50.0%
No	5	8.3%
Uncertain	23	38.3%
No response	<u>2</u>	<u>3.4%</u>
TOTAL	60	100 %

II. INTERPRETING THE DATA

From data released by the Central California Crusade on October 1, 1986, the crusade attendance total was 55,656 with 2980 verifiable decisions (5.4% response). Only 2787 of the 2980 documented decisions contained enough information for follow-up referral to be accomplished. The breakdown of the 2980 decisions registered indicates: 1761 - salvation (59%); 576 - rededication (19.3%); 352 - assurance (11.8%); and 291 - unknown (9.8%). 1256 (42.1%) of the decision makers were male and 1680 (56.4%) were female. An age breakdown of those followed up (2787) reveals that: 40.4% were under 12; 18.9% 13-19; 11.7% 20-29; 8.6% 30-39; 5.3% 40-49; and 10.3% 50-90. 1355 (48.6%) of those making decisions were brought to the crusade by someone else, while the other 1432 (51.4%) gave no indication of attending with someone else.

When reporting on the Central Valley Crusade, however, the LPEA reported 3,345 public decisions for Christ.⁸ This is 365 more than documented by the follow-up committee, but LPEA in the same report notes that several hundred made Christian commitments at the crusade children's rally, but left before counselors (some of whom spoke to five children at a time) could meet with them. This situation was partly due to the unusually high number of children who made decisions for Christ, but the Palau Association acknowledged it could have better prepared counselors for the event.

The Palau Association also reported the findings of another Follow-up Committee survey with 30% of the adult inquirers six months after the crusade. According to this survey 73.1% of the inquirers who had been "unchurched" previous to the crusade were actively participating in local Fresno area churches, and overall, 89.9% of the adult inquirers were actively participating in local churches. These figures are similar to independent research data on adult inquirers from other Palau crusades. But the results of the Fresno adult inquirer's survey appears to completely contradict what Fresno pastors reported.

The discrepancy between the data collected from pastors, inquirers and the Palau organization illustrates the dilemma of "counting and accounting for lost sheep." This section will provide some interpretive and integrative analysis from the pastor/local church questionnaire, the inquirer survey, and several other independent surveys.

A. DO LOCAL CHURCHES KEEP ACCURATE RECORDS?

After analyzing the data compiled from the questionnaires returned by the 60 churches, it seems that they have a system of tracking membership, attendance, the number of crusade referrals and the involvement of local members in Operation Andrew, nurture groups, bridgebuilders and counselor training. Where record keeping is more problematic is in the categories of nurture group, post nurture evangelistic studies, initial attendance, present attendance, baptism, joining the church and active church involvement as these relate to the crusade referrals. How does one interpret the blanks? If one assumes that the blanks in the group life and church involvement categories mean "nothing to report," then the net

⁸Susan Holton and Randy Armstrong, "Fresno Crusade," Briefing: Luis Palau Evangelistic Team, Spring 1987, 10-12.

numerical impact of the crusade apparently was minimal. According to this interpretation, of the 874 crusade referrals pastors indicated that six months after the Palau meetings: only 12.6% initially attended church; 7.4% presently attend church; 1.5% were baptized; 2.4% joined the church and 2.5% were active in local congregations. If the data is accurate and the reporting complete, then the number of actual churches involved in implementing the crusade training into local church structures that accommodate new people is also very small; nurture groups - 19 churches; post nurture Bible studies - 4 churches; churches with initial attenders - 18; churches with present attenders - 10; baptisms - 5 churches; church membership - 6 churches; and active new participants - 7 churches.

Another option is to assume poor record keeping in local churches. However, since 60 pastors had enough interest in the study to take time to fill out the questionnaire and return it, this writer assumes that the blanks could mean "nothing to report."

Table 1 does show that pastors did have more difficulty in the designated categories, i.e. salvation, assurance, rededication, and other. Pastors did not specify what type of referrals their church had received 23% of the time. Additionally their percentages of referrals varied widely from the overall crusade statistics and the inquirer's (decision-makers) survey.

B. DO SUPERCHURCHES HAVE AN EDGE ON ASSIMILATING NEW PEOPLE?

The statistics in Tables 3-9 indicate that superchurches (category 4 - 351+ members) excelled in the number of crusade referrals, in the number of new groups formed, in the number of those new attenders and those who joined the church. While this may not be as significant regarding the effectiveness of the crusade itself, it is a commentary on the ability of larger churches to assimilate new people from the crusade. The strength of larger churches is their functional flexibility and ability to specialize ministries for new people. Because of a more massive people flow they tend to be geared more towards welcoming, including and enfolding new people. Churches in category 1 (membership below 60) also formed more nurture groups and evangelistic Bible studies than the middle two categories (61-150 and 151-350 members). Part of this may be due to survival concerns, feelings of inferiority, and the need for a broader base to build and expand the people, program and financial base in smaller

churches. New people are noticed, welcomed and recruited as part of the work force in the smaller church. The fact that small churches excelled in the number of evangelistic home study groups which were formed out of the initial nurture groups may also indicate that smaller churches find it easier to mobilize once new people have been assimilated.

Churches in category 2 (61-150 members), according to the survey, have the greatest difficulty organizing to include new people. This may be due to their awkward size. They have a large enough critical mass to maintain a program and find significant friends, but often are plagued with a single-cell mindset and with functional inflexibility. These churches function with the assumption that everyone is part of the family--both regular attenders and new comers. The problem with single cell churches is that newcomers are welcome, but not welcomed; they are part of the family, but they feel like they are attending someone else's family reunion; they are included in existing structures but they need new friends, bridgebuilders and classes to initiate them into a new value and social system.

C. HOW WERE LAY MEMBERS MOBILIZED AND TRAINED?

The pastors indicated that one of the greatest strengths of the crusade was the excellent training and mobilization of lay people in the church. Table 4 show that counselor training had the highest participation level by church members (39.6%), followed by Operation Andrew (34.9%), bridgebuilders (17%), and nurture group leaders (8.5%). Two observations are noteworthy as it relates to crusade evangelism and follow-up: 1) Church members seem eager for the training and experience of leading someone to a personal commitment to Christ. The benefits of this training are immeasurable in terms of facilitating evangelism in local churches long after the crusade. 2) Church members need more specific training in relational skills in dealing both with the unchurched and new converts. The percentage of church members involved in Operation Andrew and Bridgebuilding indicates that this part of the training needs to be strengthened if crusade evangelism is to build on the momentum of personal relationships. Since the Central California Crusade, the Palau Association has capitalized on these two facts by developing a new Operation Andrew (now called Partners in Evangelism) film and a new five-part Friendship Evangelism training course.

It is worth noting from Table 5 that churches in category 3 (151-350 members) had more people involved in Operation Andrew than any other

size category. This may reflect a higher level of evangelism awareness or may point to the great potential of training people in evangelism in these size churches.

D. DO STATISTICS TELL THE WHOLE STORY?

The Central California Crusade accomplished a number of good things. The most frequently mentioned strengths by pastors (Table 10) were the good training for counselors, the exposure of the city to the gospel, the heightened awareness of evangelism in the church, and the unifying impact among different people, groups, churches, and pastors. These are important benefits of the crusade which cannot be measured by statistical data or quantified results. Furthermore, according to the Follow-up Committee's survey, the 496 adult inquirers (decision makers) reportedly led another 208 people to faith in Christ through their personal witness.

Although the Palau Organization worked hard with Fresno area churches to prepare both for the event (September 21-28, 1986), and for the ongoing follow-up process, the main criticism of the crusade by pastors related to the follow-up system. Several factors contributed to the problem. One was the lack of clarity on deciphering decisions. Some people who had been active Christians and church members became referrals in the "salvation" category. A second factor was a computer malfunction which not only lost important data, but caused confusion in referrals and delays in the follow-up process.

According to Table 12, 50% of the pastors/churches surveyed indicated they would participate in a future crusade, 8.3% said they would not, and 38.3% were uncertain. The ambiguity of nearly half regarding future crusade participation should not be interpreted as a negative statement towards evangelism or the LPEA. It is probably more a question of mass evangelism strategy and its effectiveness in Western culture. Many pastors and churches invested vast amounts of time, energy, money, and people resources in the crusade with sometimes minimal visible results in terms of referrals, converts, baptisms, and members when it was over. One has to respect their honest questions about future participation in a crusade in view of the net results.

III. BRIDGING THE GAP BETWEEN CRUSADE AND LOCAL CHURCHES

The gaps between crusade evangelism and local churches, between decision making and follow-up, and between public commitments and local

church involvements provide a number of common agendas that need to be addressed by all concerned Christians.

A. THE REPORTING GAP: THE ISSUE OF ACCURACY AND INTEGRITY

Integrity, not performance, is the primary mark of God's people, be it in the local church or in a mission/evangelistic organization. Itinerant evangelists are frequently stereotyped for "over-stating, over-selling, and over-promising" good news. While Luis Palau's character, preaching, and commitment are above reproach, and his Evangelistic Association is a reputable, financially responsible organization, they have asked some tough questions about the Fresno crusade results.

One question some pastors raised was why LPEA reported 3,345 Christian commitments instead of 2,980. In part, the large response at the children's crusade accounts for this. However, the gap still has immediate implications for follow-up statistics and the assimilation process.

Another question is "What does 'registered public decisions for Jesus Christ' (stated in the LPEA crusade report) mean to the average person?" LPEA acknowledged after their Central California Crusade report was published that the word "registered" should not have been used, since it implies an inquirer has talked with a counselor and filled out a decision card (which was not the case for several hundred at the children's crusade). Still, what does "public decision for Jesus Christ" mean? It is accurate that all public decisions are in one sense "decisions for Christ," but what is understood by many readers, this writer believes, is "conversion decisions."

Additionally, the Crusade Follow-up committee findings as reported by the LPEA that 71.3% of the "churched" and 89.9% of the adult inquirers overall were active in Fresno area churches six months later raised further questions. These figures are at odds with what pastors actually reported, namely that 2.5% of the initial referrals to their churches were actively involved six months later. In actuality of the 60 Fresno churches surveyed pastors reported: 12.4% initial attenders; 7.4% present attenders; 1.4% baptisms; 2.4% joined the church and 2.5% are actively involved. One of the factors which makes the assimilation figure of 2.5% more believable to pastors is the set of follow-up statistics which Win Arn widely publicized

after Billy Graham's 1976 Seattle/Tacoma crusade.⁹ Several subsequent publications do present a different picture of crusade results.^{10 11}

The LPEA reports that in previous crusades a high percentage of inquirers were active in congregational life one year later may have raised expectations too high. Follow-up studies of MARC Europe and the British and Foreign Bible Society in London, for example, stated that almost 80% of those counseled during Palau's 1983-84 London crusade were actively involved in London area churches six months later. Such positive results raised the level of expectation among Fresno area pastors, who then probably monitored the visible response and new people flow to churches even more closely. If so, they probably were disappointed since pastors tend to generalize from their local crusade referrals (nature and number) in measuring the overall impact of a crusade.

B. THE COMMITMENT GAP: THE ISSUE OF UNDERSTANDING "COMMITMENT"

The issue in question here does not relate to necessity of personal commitment or the genuineness of those decisions made in response to the clear presentation of the gospel of Christ, but to how those commitments are understood. Luis Palau is a gifted evangelist and an articulate communicator. However, there was fuzziness on the part of decision makers regarding what commitment was really being asked for. There appears to have been more ambiguity on the nature of commitments in the specialized target group meetings than in the public crusade meetings. Based on this finding, Luis Palau and his team have carefully revised their invitation and counseling procedures. One entire lesson in their counselor training course now deals specifically with deciphering an inquirer's decision.

⁹Win C. Arn, ed., *The Pastor's Church Growth Handbook* (Pasadena: Church Growth Press, 1979).

¹⁰Lewis A. Drummond, *The Impact of the Billy Graham Crusades: How Effective Are They?* (Minneapolis: Worldwide Publications, 1982).

¹¹Glen Firebaugh, "How Effective Are City-Wide Crusades?", *Christianity Today*, March 1981, 24-29.

The comparative data (Table 13) from the crusade statistics, pastor's questionnaire and follow-up committee survey (of decision-makers, of unchurched decision-makers, and of counselors) further illustrates the diversity of understanding when it comes to commitment.

Table 13 - Comparative Analysis of Crusade Commitments From Five Sources.

Survey/Source	Total	Salvation	Assurance	Recommit	Unknown
Crusade Statistic	2980	1761(59%)	576(19.3%)	352(11.7%)	291(9.8%)
Pastor Survey	874	285(33%)	98(11%)	238(27%)	202(23%)
Decisn Makr Sur	496	88(17.7%)	48(9.7%)	291(58.7%)	69(13.9%)
Unchurched	130	41(31.5%)	12(9.2%)	65(50%)	12(9.2%)
Counselor Analysis	-	(55.2%)	(12%)	(32.6%)	0

What does the discrepancy in these different surveys tell us about how different people understand the meaning of commitment? Three observations seem pertinent. First, some of the statistics do not take into account that 40.4% of all crusade decision-makers were children under 13 years of age. Nearly 60% were nineteen years old or younger. The decision-makers survey, however, only collected data from adult inquirers. Pastors may or may not have included children when they reported on referrals to their church. Counselors, on the other hand, probably reported on all the people they counseled, young and old alike. Second, in attempting to understand the discrepancies regarding commitment, it would seem that the data from those who themselves make decisions must be weighted more heavily than data from other sources. This writer's impression is that the truth lies somewhere between the decision-makers' survey figures and the numbers reported in the pastor's questionnaire. Third, some of the discrepancy is rooted in lack of clear communication. It may have been due to lack of detailed instructions and understanding during the invitation. It could also be lodged with the counselors who were not sufficiently familiar with LPEA's "My Commitment" form. It is possible that some counselors worked on the assumption that those responding were making first time decisions without taking sufficient time to let inquirers articulate their own commitment. Another interpretation is that some counselors tend to be more skeptical of the genuineness of earlier decisions registered by counselees because of theological and vocabulary differences.

A related concern regarding the meaning of crusade commitments is a theology of child conversion. The large percentage (40.4% under 13)

of children's response raises a series of deeper questions about decision making and nurture. The issue is not whether children can, should, or need to make a decision for Christ, but the question is how does this happen with understanding, clarity, and sensitivity at their particular developmental stage. Just as evangelicals must exercise care in not hindering children from coming to Christ, so they must be equally discerning about hindering children's genuine conversion because of premature decisions based on curiosity, peer pressure and emotional appeal. If adults need individualized counseling to help them understand the nature of their decision, how much more is this true for children because of their stage in the developmental cycle? As a result, LPEA is working to develop new training course materials specifically designed for those who will counsel children during future Palau crusades.

Understanding and interpreting what it means to make a "commitment to Jesus Christ" is not limited to crusade evangelism. It is an important agenda in all local church ministries. In crusade evangelism, however, one must be particularly sensitive to the issue because if the statistical claims of crusade reports do not match the local experiential realities, both the credibility of the crusade organization and the validity of the decisions tend to be questioned.

C. THE COMMUNICATION GAP: THE ISSUE OF REACHING THE "UNCHURCHED"

If discrepancies in crusade decision categories are difficult to interpret, the agenda of understanding and reaching "the unchurched" is even more problematic in Western culture. This is so for a number of reasons. One, most North Americans have a church background, that is, they are loosely affiliated even though they may seldom or never attend. Church attendance in the United States has remained constant at 37-40 percent of the population during the last decade. The decision makers' survey indicates that 72% of the inquirers were church attenders prior to the crusade and of the 88 salvation decisions in that same survey, 53.4% claimed a church background.

Second, being religious and claiming a church affiliation is part of being a respectable, responsible American. Church affiliation, even without regular attendance, enhances social status and acceptance among politicians, business persons, entertainers and community leaders. This is perhaps best illustrated from the decision makers survey when 130 out of 496 decision makers said they had no church previous to the crusade.

However, when the same 130 "unchurched" people filled out the decision card at the crusade, 111 named a specific church where they had a church background.

Third, crusades and religious events tend to tap into the residual of nominally church persons more than they do the totally pagan unchurched. The crusade statistics from Appendix 4 state that of 2787 inquirers, 2026 (72.7%) had a church background, while 761 (27.3%) indicated no church affiliation. All data drawn from this survey in analyzing the various categories indicated the crusade audience was "churched": 53.4% of those making salvation decisions had some sort of church background, as had 77.3% of those making rededication decisions, and 75% of those making assurance decisions and 71% of those in the "unknown" category.

The issue at stake is the increased paganization and pluralization of Western culture, including the church. The implications for crusade evangelism in Western culture are far reaching. One is that the role of crusade evangelism will probably be more effective in revitalizing the church than in reaching the lost in a mass context. Both agendas are important and are not mutually exclusive. However, given schedules and cultural pressures, crusades will appeal more to the religiously inclined and church-oriented. Crusades can still have an important function in revitalizing the church and in capturing a clearly focused commitment from masses of marginally church people. Because the crusade style is more informational oriented and monological, it will not be as effective in reaching the thinking, religiously pluralistic pagan.

Furthermore, the large number of crusade inquirers with some kind of church background also impacts the statistics regarding assimilation and retention in the local church. Even if a large percentage of decision-makers can be found in local churches six months after the crusade, these questions must be asked: "How many of them considered themselves a part of church prior to the crusade, even if they seldom attended?" and "How many were at least partially already socialized into the church system, even though they still need to be converted?" The crusade can be strategic in helping church oriented people find a personal relationship with Christ. However, in terms of assimilation it will be easier for them to transition into the church because they have some connection and familiarity with the church's social system. While one rejoices over every converted and assimilated person, it should be noted that crusades are reaching and retaining largely church oriented people rather than the pagan unchurched. In Western culture, the "churched" and "unchurched"

categories are confusing and raise questions about what crusade follow-up statistics really mean.

D. THE EVANGELISM EFFECTIVENESS GAP: THE ISSUE OF CONSERVING RESULTS

It is clear that crusade evangelism in North America has changed significantly over the past 25 years.¹² With the exception of Billy Graham crusades, they no longer capture people's attention (crowds) and the support (churches) as they did in an earlier era in North America. This does not invalidate their legitimacy or necessity, but it does call for some revamping and retooling for greater effectiveness. It calls for a closer marriage between crusade strategies and church growth principles. The Palau organization is aware of this need and has a strong commitment to build the local church. They have captured the importance of group life as a key to transitioning new converts into the church. The pre-crusade training for bridgebuilders, counselors and nurture group leaders was most helpful for local churches. The monthly pastors' breakfast was also a step in the right direction, but it was not adequately coordinated topically, nor did it significantly impact local church structures.

Since the Central California Crusade, LPEA has redesigned their monthly pastors' meetings. During those meetings, pastors now learn how to implement LPEA's new six-phase crusade approach (Partners in Evangelism, mobilization, Friendship Evangelism training, Counselor and Bridgebuilder training, Nurture Group Leader training, Crusade meetings, the Follow-up and Ongoing Evangelism) to their local church setting. Furthermore, LPEA is working with Eddie Gibbs and C. Peter Wagner to develop seminars which integrate church growth principles together with the six-phase crusade approach.

The gaps between crusades and local churches, between decisions and active church involvement, can be bridged by more thorough application of church growth principle in the preparation process. Sinners need to be saved--but so does the church. The church must be saved from its tendency to become institutionalized, self-serving, and maintenance oriented. It must be revitalized in vision, structure, and

¹²Luis Palau, "Crusade Evangelism Today: An Interview with Luis Palau," *Moody Monthly*, April 1987, 14-18.

mobility to its mission in a lost world. If the evidence from church growth research is accurate that churches grow most rapidly the first 8-10 years and then plateau (seldom with a membership larger than at the 10 year stage), then there is the need for revitalization in an ongoing agenda. Howard Snyder aptly notes that if church renewal is to last, it must be personal and corporate to be genuine; ideological and structural to be ongoing; and have a clear missional focus if it is to be long lasting.¹³ The greatest need in the church is a thorough spiritual renewal that changes mind sets and structures. If the harvest of crusade evangelism is to be folded into the church, then the preparation must include the practical tools and skills of local church assessment, developing a healthy growth theology, expanding existing structures and implementing change. Pastors and churches will support crusade evangelism if they are convinced that it builds the local body, it is of mutual benefit, and it is part of an ongoing rather than "event only" evangelism strategy. The gap between crusades and local churches will not be bridged by defensiveness, finger pointing or the quoting of selective statistical evidence, but by working cooperatively and collaboratively on God's evangelistic agenda. Every evangelistic agency has struggled with follow-up and with the plight of the institutional church. The question is whether para-church evangelistic agencies will make the adjustment and accept responsibility for also working at change in the church. Crusade preparation must include just as thorough training for local church leaders on church growth principles as it gives to individuals for bridgebuilding, counseling and nurture group leading. The preparation and implementation must also provide Bible training and evangelistic mobilization of the new converts beyond the nurture group meetings. There must be a comprehensive plan of evangelism, nurture, training and mobilization.¹⁴ With this modification, crusades could not only have a more deeply unifying effect, but they would build trust, conserve the results, and more importantly, diminish the discrepancies in how churches and crusade agencies "count and account for lost sheep."

¹³Howard Snyder, "Renewal That Lasts," *Leadership*, Summer Quarter 1984, 90-93.

¹⁴Miguel Angel Palomino, "Lima Al Encuentro Con Dios: A New Kind of Urban Missiology," (Nyack: Christian and Missionary Alliance, 1983).

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Published by APU Digital Archives, 1990

CONCLUSION

The Central California Crusade held in Fresno, September 21-28, 1986, with Luis Palau accomplished some good things for the Kingdom. It heightened awareness of the gospel and its proclamation; it brought unity to the Christian community in the valley, and it reached people for Christ. While the statistical data from the pastor/local church questionnaire points out areas where improvements could be made, it also raises several important questions. The discrepancies between what pastors and others reported suggest important new areas for future Church Growth study. The Luis Palau organization is to be commended for its willingness to examine the results of this follow-up study, make needed improvements, and endeavor to better "count and account for lost sheep."

APPENDIX 1

SIX-MONTH FOLLOWUP QUESTIONNAIRE TO CHURCHES/PASTORS

CENTRAL CALIFORNIA CRUSADE, Fresno, Sept. 21-28, 1986, with Dr. Luis Palau

Name of Church _____ Pastor _____

Address _____ (City) _____ (Zip) _____ Phone _____

1. What is your present church membership? _____ Sunday morning average attendance? _____.
2. How many referrals did you have from the Crusade? _____
3. What was the breakdown of these referrals? Salvation _____; Assurance _____; Recommitment _____; Other _____.
4. How many of your church people either participated in the Operation Andrew strategy or brought non-Christian friends to the Crusade? _____ (estimate).
5. How many of your church people were trained as: nurture group leaders _____ bridgebuilders _____; counselors _____?
6. How many nurture groups (home Bible studies) were newly formed in your church after the Crusade? _____.
7. How many evangelistic home study groups were formed upon the completion of the initial nurture group? _____.
8. How many new people attended your church as a result of the Crusade? Initially? (within a month) _____ Presently? _____
9. What is the number of new people from the Crusade who:
 - a) have been baptized in your church? _____
 - b) have joined your church membership? _____
 - c) have become actively involved in your church? _____
10. In your opinion, what were three strengths of the Central California Crusade?
 - a) _____
 - b) _____
 - c) _____
11. In your opinion, what areas of the Crusade could have been strengthened for greater effectiveness?
 - a) _____
 - b) _____
 - c) _____
12. Would you participate in a similar evangelistic crusade in the future?
Yes _____; No _____; Perhaps _____.
13. Would you like a copy of the follow-up report of the Crusade?
Yes _____; No _____.

Thank you for your assistance. Please mail this questionnaire by March 5 to:

Henry J. Schmidt

Published by APU Digital Archives 1990.

Fresno, CA 93727

CONCLUSION

The Central California Crusade held in Fresno, September 21-23, 1986, with Luis Palau accomplished some good things for the Kingdom. It heightened awareness of the gospel and its proclamation; it brought unity to the Christian community in the valley, and it reached people for Christ. While the statistical data from the pastor/local church questionnaire points out areas where improvements could be made, it also raises several important questions. The discrepancies between what pastors and others reported suggest important new areas for future Church Growth study. The Luis Palau organization is to be commended for its willingness to examine the results of this follow-up study, make needed improvements, and endeavor to better "count and account for lost sheep."

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CENTRAL CALIFORNIA CRUSADE, Fresno, Sept. 21-28, 1986, with Dr. Luis Palau

Name of Church _____ Pastor _____

Address _____ (City) _____ (Zip) _____ Phone _____

1. What is your present church membership? _____ Sunday morning average attendance? _____.
2. How many referrals did you have from the Crusade? _____
3. What was the breakdown of these referrals? Salvation _____; Assurance _____; Recommitment _____; Other _____.
4. How many of your church people either participated in the Operation Andrew strategy or brought non-Christian friends to the Crusade? _____ (estimate).
5. How many of your church people were trained as: nurture group leaders _____ bridgebuilders _____; counselors _____?
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13. Would you like a copy of the follow-up report of the Crusade? Yes _____; No _____.

Thank you for your assistance. Please mail this questionnaire by March 5 to:
 Henry J. Schmidt
 APU Digital Archives, 1190 E.
 Fresno, CA 93727

APPENDIX 2



MENTONITE BRETHREN

BIBLICAL SEMINARY

4824 East Butler at Chestnut • Fresno, California 93727-5097 • Phone (209) 251-6163

February 20, 1987

Pastor Song Vue Thao
Hmong Christian
3235 E Mayfair
Fresno, CA 93703

Dear Pastor,

I am writing to express appreciation to you for your participation in the Central California Crusade for Christ with Luis Palau, September 21 - 28, 1986. I trust the training and involvement of your church people, both prior to and after the crusade continues to express itself in a spirit of outreach and evangelism in your congregation. I thank God for the gracious moving of His spirit during the Crusade. I pray that persons who made initial commitments to Christ and recommitments may continue to grow to maturity in the context of a local church.

I am also writing to ask for your assistance, because I am sure your commitment to evangelism extends beyond an event or a crusade. Many people have asked me actually happens to the people who make decisions, once the crusade is over. At the request of Carl Lewis, Crusade Director, and the Luis Palau organization, I have been asked to work with Rev. Austin Morgan and the Follow-Up Committee on a six month assessment of the crusade. You should know that this evaluation will include conversation with four groups of people: 1) Crusade respondents (personally counseled) 2) Bridgebuilders; 3) Mature group leaders and 4) Participating Churches and Pastors. During the Crusade I served as chairman of the Operation Andrew Committee. I have served as a pastor, evangelist and church planter and am currently teaching evangelism and church growth at the Mennonite Brethren Biblical Seminary.

Enclosed you will find a brief questionnaire and a return envelope which deals with level 4 (churches and pastors) PLEASE RETURN THIS TO ME BY MARCH 5, 1987. I am committed to careful research based on accurate data. Your response is imperative if the study is to provide any mirror of the ongoing commitment of the respondents and the overall impact of the crusade in churches. The report when complete will be public information. I will be happy to send you a copy if you fill out the questionnaire and request the report.

Cordially in Christ,

Henry J. Schmidt,
Assoc. Professor of World Mission
Luis Palau Central Valley Research Director

/rjw

APPENDIX 3

[illegible]

APPENDIX 2



MENTONITE BRETHREN

BIBLICAL SEMINARY

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February 20, 1987

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Hmong Christian
3235 E Mayfair
Fresno, CA 93703

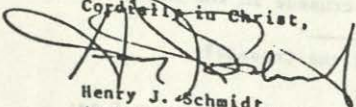
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Luis Palau Central Valley Research Director

/rjv

Enclosures

Church	Members	Attend.	Referral	Salvific	Assurance	Recomm.	Other	Andrew	Leader	Bridge	Counsel	MarGr.	StudyGr.	In. Att.	Pr. Att.	Baptis.	Joined	Active	Future
Valley C	950	2100	82	40	10	32	0	75	9	41	96	5	0	29	25	5	10	2	1
St. Luke	495	371	2	1	1			6	8	8	2	2	1						1
West Park	1100	1750	158	88	9	38	22	22	22	0	200	26	10	5			1		1
E. Free	187	250	8					10	6	10	30	1	1	10	1				3
W. McKinn	200	150	38					50	2	36	39	3		7	7	3	5		1
Belmont	147	150	15	5	3	2	5	25	3	6	15			4	4			4	3
Kernan C	220	220	10	2	2	6		25	10	20	20	1						20	2
First Co	60	88	12					30	10	20	20	1						1	1
New Hope	38	50	11	10		1		4	1	6	6	1		10				1	1
Grand Tid	43	70	25		14	6		23	6	6	15	1						1	1
Woodward	440	250	14	2		12	5	65	4	4	18			6	4		2	4	2
First Ba	430	425	35	15	5	15		35	5	15	40	1							1
Bethany	500	425	15	2	4	9		35	2	4	15			2	1	1	1	1	3
Dunham M	286	121	9	6	3			20	9	15	20			5	5	3	2	5	1
Dunham C	180	200	1	1				20						1					1
Scratch	330	180	8	2	2	4		5	3	10	17	1		1					1
Dunham P	88	80	4	2		2		10	5	3	4	1							1
Memorial	276	250	5	2	3		1	100	3	10	25	1		1					1
North Pr	190	170	2					10	1	3	21						2		1
Dunham M	1300	1000	34	8	3	23		5	4	3	6	3		15	5				1
Midland	80	66	5			5		4	3	6	6			4					1
Church o	98	150	4		2	2		10	2	2	6			4	4		4		1
First MO	298	274	23	15		3	5	10	4	6	17								1
Butler M	105	170						6	6	6	6								1
Anwarnee	35	52	3	1	2			8			15								1
Coarsego	260	300	20	13		6	1	10	6	20	20								1
Friends	60	100	15	6	5			20	4	8	8								1
Ch. of the	65	110	5					10	2	2	6								1
Aubrey	30	85						10	2	2	6								1
ClovisPo	100	70						20	2	6	4								1
Sierra Hi	65	100	2	2				3	1	4	3								1
Clovis E	64	36				1		8			4								1
Church of	620	1250	1			1		1			3								1
Northwest	170	120	2		1		1	8			8								1
First Ch	75	150	5			4		2	16	8									1
Headley	70	180	2		1	1		10	6	30	40								1
Pig Gard	350	270					100				15								1
First Ba	225	200	1			1					10								1
Kingsour	490	350									6								1
First Ba	60	50	1					20	2	6	6								1
Clovis C	130	300	2		2														1
Bethel T	82	60	8	4		4		10	4	5	10								1
Grant Av	30	70	2	1	1			7			2								1
Raymond	172	84	9	4	5			10	8	3	10								1
Grace Un	33	175	7		5	5		5	1	1	5								1
Valley C	54	47		1				1	1	1	2								1
Big Cree			8	1	3	4			1	1	2								1
Hillside	400	125	20	18					5	7				2					1
Visalia	45	45	6	2		4		10	6	6	10	2	2						1
Baptist	400	235	8	2		6		16	3	3	8			4					1
Little C			25	3		15		25	4	7	10								1
Memorial	469	210																	1
Calvary																			1
FirstBapt	250	140	10	2		8			2	8	8		1						3
FirstBapt	129	100	9	8	1			13	6	6	6	2							3
GraceE.L	170	275	15	4	5	5		50	4	20	50	2		5	5	1			1
GraceCom	125	125	15	12	3	2			12	12	12								1
Downtown	450	435	12			6	6		5		10								1
N. PresCh	1400	7644	125						15	43	101	17							1
People's																			1
Totals	15142	22517	874	285	98	238	51	946	230	463	1073	72	6	108	65	13	21	22	
Percent of Total Referrals			100	32.61	11.21	27.23	5.84							12.36	7.44	1.49	2.40	2.52	

APPENDIX 2



MENNONITE BROTHEREN

BIBLICAL SEMINARY

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February 20, 1987

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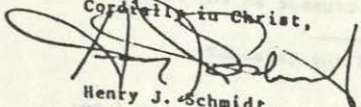
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/rjw

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St. Luke	495	371	2	1	1				6	8	6			1		2
West Par	23	28	15		3	6	1	6	8	8	6		2			1
E. Free	1100	1750	158	88	9	38	22		22	0	200	26		10		1
W. McKinn	187	250	8					10	6	10	30	1	1	1		
Belmont	200	150	38					50	2	36	39	3		7		3
Kerman C	147	150	15	5	3	2	5	25	3	6	15			4		4
Purst Co	220	220	10	2	2	6		25	10	20	20	1				2
New Hope	60	88	12					30	10	20	20	1				1
Glad Tid	38	50	11	10		1		4	1	6	6	1		10		1
Woodward	43	70	25		14	6	5	23	6	6	15	1				3
First Ba	440	250	14	2		12		65	4	4	18			6	4	2
Westway	430	425	35	15	5	15		35	5	15	40	1				1
Dunbar M	500	425	15	2	4	9		35	2	4	15			2	1	3
Dunbar C	286	121	9	6	3			20	9	15	20			5	5	1
Stratford	180	200	1	1				20						1		1
Dunbar P	330	180	8	2	2	4		5	3	10	17	1		1		1
Memorial	88	80	4	2		2		10	5	3	4	1				1
North Pr	276	250	5	2	3		1	100	3	10	25	1		1		1
Dunbar N	190	170	2					10	1	3	3					2
Mid West	1300	1000	34	8	3	23		3	6	21	3	3		15	5	3
Church of	80	66	4			5		3	6	6				4		1
First AO	98	150	4		2	2		10	2	2	6					1
Burlier M	298	274	23	15		3	5	10	4	6	17					1
Anwarhoe	105	170						6	6	6	6					1
Coarsego	35	52	3	1	2			8			15					1
Friends	260	300	20	13		6	1	10	6	20	20					1
Ch. of the	60	100	15	6	5		4	20	4	8	8					1
Auberry	65	110	5					10	2	2	6					1
Clovis Po	30	85														1
Sierra Hi	100	70									4					1
Clovis E	65	100	2	2				20	2	6	8					1
Church of	64	36						3	1	4	3					1
Northwest	620	1250	1			1					4					1
First Ch	170	120	2		1		1	8			3					1
Hewitt	75	150	2			4			2	16	8					1
Pig Gard	70	180	2		1	1		10	6	30	40					1
First Ba	350	270						100			15					1
Kingsour	225	200	1			1					10					1
First Ba	490	350														1
Clovis C	60	50	1					20	2	6	6					1
Bethel T	130	300	2		2											2
Grant Av	82	60	8	4		4		10	4	5	10					1
Raymond	30	70	2	1	1			7			2					1
Grace Un	172	84	9	4	5			3			4					1
Valley C	175		7		5	5		10	8	3	10					1
Big Cree	33	36						5	1	1	5					1
Hillside	54	47	1	1					1	1	2					1
Viasia			8	1	3	4										1
baptist	400	125	20	18						5	7			2		1
Little C	45	45	6	2		4		10	6	6	10	2	2			3
Memorial	400	235	8	2		6		16	3	3	8			4		1
Calvary		25	3			15		25	4	7	10					1
FirstBapK	469	210														1
FirstBapG	250	140	10	2		8			2	8	8	1	1			3
Grace E.L	129	100	9	8	1			13	6	6	6	2				3
Grace Com	170	275	15	4	5	5		50	4	20	50	2		5	5	1
Downtown	125	125	15	12	3	2			12	12	12					3
N. PresCh	450	435	12			6	6		5		10					1
People's	1400	7644	125						15	43	101	17				3
Totals	15142	22517	874	285	88	238	51	946	230	463	1073	72	6	108	65	22
Percent of Total Referrals			100	32.61	11.21	27.23	5.84							12.36	7.44	2.52

APPENDIX 4

CCC CRUSADE DECISION MAKERS STATISTICS OCTOBER 1, 1986

STATISTICS:

TOTAL ATTENDANCE	55,656
TOTAL VERIFIABLE DECISIONS	2,980
PERCENTAGE THAT RESPONDED TO INVITATION	5.4%
TOTAL DECISIONS W/ ADEQUATE FOLLOW-UP INFO	2,787

BREAKDOWN BY DECISION TYPE:

TOTAL	2,980
SALVATION	1,761
REDEDICATION	576
ASSURANCE	352
UNKNOWN	291

BREAKDOWN BY GENDER:

TOTAL DECISIONS	2,980
MALE	1,256
FEMALE	1,680
UNREPORTED	44

BREAKDOWN BY AGE:

TOTAL	2,787	
1-12	1,127	40.4%
13-19	527	18.9%
20-29	326	11.0%
30-39	242	8.6%
40-49	149	5.3%
50-59	106	3.8%
60-69	92	3.3%
70-79	67	2.4%
80-89	23	.8%
UNKNOWN	128	4.6%

INTERESTING FACTS:

DECISION-MAKERS	2,787
THOSE BROUGHT BY SOMEONE ELSE	1,355
THOSE WITH NO INDICATION	1,432

BREAKDOWN BY EVENT:

	ATTEND.	DECISIONS	PERCENT RESPONDING	
TOTAL DECISIONS				5.35
MADERA RALLY		55,656	2,980	
SINGLE'S BANQUET		700	19	2.71
SPANISH RALLY		450	94	20.88
REEDLY RALLY		1,200	63	5.25
OPENING NIGHT		2,011	38	1.88
YOUTH CRUSADE NIGHT #1		9,615	187	1.94
		3,414	205	6.0

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RED WAVE CRUSADE NIGHT	3,519	127	3.6
WOMEN'S LUNCHEON	807	129	15.98
YOUTH CRUSADE NIGHT #2	6,000	258	4.3
CBMC BUSINESS LUNCHEON	500	78	15.6
SENIOR'S LUNCHEON	550	119	21.63
FAMILY CRUSADE NIGHT	3,840	102	2.65
SINGLE'S CRUSADE NIGHT	4,000	95	2.37
SON/FATHER BREAKFAST	750	138	18.4
CHILDREN'S RALLY	6,000	810	13.5
MOTHER/DAUGHTER LUNCHEON 900	172	19.11	
YOUTH CRUSADE NIGHT #3	2,600	131	5.03
DINUBA RALLY	2,200	47	2.13
CLOSING CRUSADE NIGHT	5,600	168	3.0

COMMENTS:

OF THE 1,761 SALVATION DECISIONS (730 CAME FROM THE AFFINITY GROUPS).

OF THE 730 WHO MADE DECISIONS AT THE AFFINITY GROUP MEETING:

204	28%	CAME FROM CHURCHES UNINVOLVED IN THE CRUSADE
430	59%	CAME FROM CHURCHES INVOLVED WITH THE CRUSADE
96	13%	HAD NO CHURCH AFFILIATION

The detailed statistical data from the different surveys is available upon request from the writer at: Center For Training in Mission/Evangelism, Mennonite Brethren Biblical Seminary, 4824 E. Butler Ave., Fresno, CA 93724.

THE CHURCH GROWTH CONTRIBUTIONS OF J. WASKOM PICKETT

DAVID L. COOK

David L. Cook, currently pastoring two rural congregations in Southeast Alabama, received both a Master of Theology (1989) and a Master of Divinity (1986) from Asbury Theological Seminary in Wilmore, Kentucky. He received a B.A. in Religious Education from Asbury College, Wilmore, Kentucky (1983), and an A.A. from Jefferson State Junior College, Birmingham, Alabama (1978).

Donald McGavran, the Father of Church Growth has acknowledged.

I neither invented church growth nor am solely responsible for it. Indeed I owe my interest to a great Methodist Bishop, Jarrell Waskom Pickett. In 1934, he kindled my concern that the Church grow. I lit my candle at his fire.¹⁵

Indeed McGavran rightly credits Church Growth's modern origins to the mind and contributions of J. Waskom Pickett. The fact the Church Growth movement has now eclipsed Pickett's name raises some important questions: Who was Pickett? How did he come to do Church Growth research even before McGavran? And what are some of his lasting contributions and insights?

PICKETT'S CAREER

In February 1910, Pickett received a cablegram from E. Stanley Jones, his close friend and roommate from Asbury College, advising him to apply immediately to the Methodist Board of Missions to be sent to India, to replace Jones as pastor of the Lucknow Methodist Church. He applied immediately, was accepted, and soon departed for India. Arriving

¹⁵ Donald McGavran and George G. Hunter III, *Church Growth Strategies That Work* (Nashville: Abingdon Press, 1980), 14.

he discovered only 42 full members and 41 preparatory members in the church. Immediately he skillfully organized the church, with the church experiencing tremendous growth, growing to 386 full members and 92 preparatory members during the three years and nine months he led the church.¹⁶

The ministries of J. W. Pickett and E. Stanley Jones are reminiscent of those of John Wesley and George Whitefield. Pickett was a tremendous organizer like Wesley, while Jones was an energetic evangelist like Whitefield. It is interesting to recall Whitefield's lament, "My brother Wesley acted wisely. The souls that were awakened under his ministry he joined in class, and thus preserved the fruit of his labors. This I neglected, and my people are a rope of sand."¹⁷

Pickett's ministry at Lucknow ended when he was diagnosed as having terminal tuberculosis. Returning to America by ship, he prayed for healing. When he arrived in San Francisco, the doctor examining him asked, "Who told you that you had tuberculosis?" When shown the x-rays made in India, the doctor said, "Well, you actually had advanced t.b. when these x-rays were taken, but something wonderful has happened to you since then."¹⁸

Returning to India with his new bride, Ruth, daughter of John Wesley Robinson, missionary bishop to India, Pickett was appointed to Arrah, Bihar, in the North India Methodist Conference. In the town where Pickett lived and worked, a people movement of several thousand Chamars had taken place. People movements were common in North India at this time, occurring also in Presbyterian, Baptist, and other Methodist areas.¹⁹ This experience developed in Pickett a positive

¹⁶Bishop J. W. Pickett, *My Twentieth Century Odyssey* (Bombay: Gospel Literature Service, 1980), 13, 18-19.

¹⁷Although the comparison is valid, Jones' legacy remains clearer than Whitefield's. George G. Hunter III, *To Spread The Power: Church Growth in the Wesleyan Spirit* (Nashville: Abingdon Press, 1987), 126.

¹⁸J.T. Seamands, "The Legacy of J. Waskom Pickett," unpublished paper, 2.

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attitude toward people movements as a means by which people become Christians.

Bishop James Thoburn is a second source of Pickett's positive attitude toward people movements. Influenced by William Taylor, Thoburn became a strong advocate of the expansion of people movements. Election to the episcopacy elevated him to a position of considerable influence in challenging those who desired slower growth of the church. Thoburn contended that the church should accept the opportunities afforded it to work among the depressed classes.²⁰

The Gangetic Valley was the heart of Hinduism, with no great movement to the Christian faith having taken place. Then about 1926 the National Christian Council met. Some Indian ministers who had been appointed to this national organization, and were themselves of high caste origin, together with a number of missionaries, voiced violent opposition to "mass movements" from the Untouchable castes. "These," they shouted, "were giving Christianity the name of an Untouchable religion. Only low caste people, only Untouchables, were becoming Christians in large numbers." They contended that "all such Untouchable movements ought to be immediately stopped!"²¹

Fortunately, John R. Mott attended the National Council meeting. He advised, "Before we take any anti-mass movement action, let us appoint some missionary to do a nationwide survey of mass movements, then we shall see what is really happening."²²

Consequently, in 1928 Pickett was requested by the National Christian Council of India, Burma and Ceylon to make an extensive in-depth study of people movements in India. Under Mott's guidance, funding was sought from the Institute of Social and Religious Research which was financed as a subsidiary of the Rockefeller Foundation. The Institute decided the study was practical, and if wisely conducted might prove to be of value to the Church, not only in India, but also in other

²⁰Marvin Henry Harper, *The Methodist Episcopal Church in India: A Study of Ecclesiastical Organization and Administration* (Lucknow: The Lucknow Publishing House, 1936), 23, 62, 85.

²¹McGavran letter, 2 February 1989.

²²Ibid.

countries. The plan was approved and Pickett was selected to undertake the study.

Ten representative areas of people movement activity were chosen for intensive study, representing eight missions and nine churches. Instruments of research were developed, tested, and field research carried out. Three and a half years after undertaking the study, *Christian Mass Movements in India* was published simultaneously in India and America.²³ The book marked a turning point in mission history, demonstrating that the growth of churches must not necessarily be very slow. The accounts of the success of the gospel and of its redemptive power in areas where men and women had accepted it, helped to make people movements acceptable to mission leaders.²⁴

Donald McGavran, field secretary for the seventy missions for the Christian Churches, read *Christian Mass Movements in India* and immediately began an investigation in the mid-India area where many of the missions were. He discovered that of 145 mission stations, only ten had really growing churches. In 135 growth was less than one percent a year. McGavran requested the Mid-India Christian Council to ask Pickett to study the area to discover why this was the case. The Council agreed under the condition McGavran would accompany Pickett throughout the survey. The experience of traveling with Pickett and seeing new congregations being established among the Bhils, Garas, Goans, and others opened his eyes to what God was really doing in India and what missions and denominations all over India should be doing.²⁵ When they were about two-thirds of the way through the study, Pickett told McGavran,

²³Alan Tippet, ed., *God, Man and Church Growth* (Grand Rapids: Erdmans, 1972), 6-7.

²⁴J. W. Pickett et al., *Church Growth and Group Conversion* (South Pasadena: William Carey Library, 1973), vii.

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²⁵Letter from Donald McGavran to J.T. Seamands, 5 August 1986.

"You have been accompanying me and seeing what I do. I have to go now. You carry on similar investigations in the remaining areas."²⁶

Pickett employed two major methods, questionnaires and interviews, to gather his data. McGavran adopted and refined these, adding observation and historical analysis to complete the "package" of research methods widely used today by Church Growth scholars and other missiologists. This establishes Pickett's place in the development of Church Growth methods. Furthermore, many of his research-based conclusions are now fundamental in Church Growth lore. Thus, in the lighting of McGavran's candle, so now the candles of many of us are now aflame.

By the mid-1950's McGavran had taken the church growth insights received from Pickett, universalized, refined, and published them in *The Bridges of God*. While Pickett's insights about Church Growth were largely confined to how Christianity spreads in India and in people movements, McGavran universalized and expanded upon his mentor's insights, applying them to the whole of world missions. According to McGavran,

Pickett did not see that this has been true in all centuries, beginning on the day of Pentecost, when the people who turned to Christ were exclusively Jews. It also occurred most notably when the Armenians as a nation turned to Christ. And between A.D. 420 and 460 when all the tribes in Ireland became Christian.

He did not see or announce that the Great Commission clearly states that the Ultimate Authority in the universe commanded that Christians "*matheteusate panta ethne*" (disciple all peoples of the vast human mosaic), he did see this very clearly in regard to the "mass movements" in India.²⁷

²⁶McGavran letter, 2 February 1989. Pickett's four chapters and McGavran's three were published under the title, *Church Growth and Group Conversion*, and was read widely across India.

²⁷McGavran letter, 2 February 1989.

After *Christian Mass Movements in India* was published, Pickett was elected bishop of the Methodist Church in 1935, located first in Bombay and then in Delhi. This removed him from active Church Growth research. However, he did write three additional books on Church Growth: *Christ's Way to India's Heart*; *Church Growth and Group Conversion*; and *Dynamics of Church Growth*. After retirement in 1956, Pickett became professor of missions at Boston University, consulted for the Methodist Board of Missions, and visited colleges and seminaries as a lecturer on Church Growth.

PICKETT'S MAJOR CHURCH GROWTH INSIGHTS

The pioneering work, *Christian Mass Movements in India*, is foundational to the birth, growth and development of modern Church Growth's methods and principles. Pickett's enduring contributions to Church Growth theory can be delineated in six themes.

1. PRAGMATIC RESEARCH BASED ORIENTATION. A distinctive of Church Growth's approach to mission is its pragmatic research based orientation. Pickett was the first to use this approach in finding out how people become Christian. He writes in *Christian Mass Movements in India*:

It is disturbing to read book after book about modern missions without finding so much as a hint about either what helped or what hindered church growth. In many books the author seems eager to prove that the missionaries have done everything according to God's leading and that if no church has come into being it means only that God's time for saving souls has not come: "the disciples' duty is to sow the seed and leave it to God to produce." How different this is from the command of Jesus, "Make disciples of the nations!"²⁸

²⁸J. Waskom Pickett quoted in *Church Growth: State of the Art* (Wheaton: Tyndale, 1986), 17.

Thus, Church Growth takes a fiercely pragmatic approach in evaluating results, employing data to determine faithfulness and effectiveness in the Church's mission.²⁹

2. PEOPLE MOVEMENTS. Pickett's research on people movements led him to conclude their validity as growth models.

Donald McGavran defines people movements:

A people movement results from the joint decision of a number of individuals - whether five or five hundred - all from the same people, which enables them to become Christians without social dislocation, while remaining in full contact with their non-Christian relatives, thus enabling other groups of that people, across the years, after suitable instructions, to come to similar decisions and form Christian churches made up exclusively of members of that people.³⁰

Each phrase of McGavran's definition builds upon the others to construct a complete definition of a people movement.

Pickett explained that people movements

constitute for many the most natural way of approach to Christ. The more individualistic way preferred in Western countries is not favored by peoples trained from early childhood to group action. To object to [people] movements is to place obstacles in the path along which an overwhelming proportion of Indian Christians have come to profess faith in Christ Jesus. We see no reason to believe that any considerable proportion of [people] movement converts could have been brought to Christ

²⁹C. Peter Wagner, Win Arn and Elmer Towns, *Church Growth: State of the Art* (Wheaton: Tyndale, 1986), 17.

³⁰Donald McGavran, *Understanding Church Growth* (Grand Rapids: Eerdmans, 1980), 335.

along any other path. Nor do we see any reason that they had been led by any other way.³¹

Indeed, important decisions in many cultures are made as a group, vis a vis the Western way of making individual decisions. If the group process is bypassed in societies that make group decisions, no people movement takes place and social dislocation results in the lives of the few converts received. McGavran, under Pickett's encouragement, accepted this anthropological principle and developed the Homogenous Unit Principle: "People like to become Christians without crossing racial, linguistic, or class barriers."³²

3. SOCIAL NETWORKS. Pickett demonstrated that Christianity spreads most contagiously along the social networks of credible Christians and among social units as opposed to across social networks. This principle is illustrated in the classic case of Ditt, a lame little man of the untouchable Chuhra caste. Upon his conversion Ditt returned to his people, and experienced a period of ostracism. But he persisted, and as Pickett writes,

Three months after his baptism he reappeared in Sialkot and presented his wife, his daughter, and two neighbors as candidates for baptism. He had taught them what he knew; they professed their faith and their purpose to follow Christ and had walked thirty miles to be baptized. After examining them, instructing them, and praying for them, Mr. Martin administered the rite, whereupon they immediately started back to their village. Six months later Ditt brought four other men who were also judged ready for baptism.... The missionaries were now convinced that a work of God was in progress in Ditt's village. Ditt's humble occupation of buying and selling hides took him to many villages. Wherever he went he told his fellow Chuhra of Christ. Many abused him, but an increasing

³¹Ibid., 335.

³²*Church Growth: State of the Art*, 17.

number heard him patiently, and before long, groups here and there began to follow his lead. In the eleventh year after Ditt's conversion, more than five hundred Chuhras were received into the Church. By 1900, more than half of these lowly people had been converted, and by 1915 all but a few hundred members of the caste professed the Christian faith.³³

"The spread of the Christian faith along a person's social network is Pickett's greatest insight," declares Donald McGavran.³⁴

4. REACH THE MASSES. In most seasons, in most nations, "the masses are more responsive than 'the classes'." Pickett's research and experience convince him that

there is strong reason to believe that the surest way of multiplying conversions of higher caste Hindus is to increase the scale on which the transforming, enriching and upward lifting grace of Christ is demonstrated in the depressed classes. And one certain way to arrest the movements of the higher castes to Christ is to turn away from the poor and despised.³⁵

This insight challenges most missionaries who seem to desire "quality" Christians, implicitly meaning middle-class Christians, whom, McGavran asserts

disdain unwashed congregations of the masses. Yet, the material needs of the masses may reflect their spiritual need. In many cases, they are usually more receptive to the Gospel and its transforming power than are the higher classes. They have little to lose in contrast to the upper castes who are blind to their spiritual need and perceive

³³Hunter, 92-93.

³⁴McGavran letter to J.T. Seamands, 22 August 1986.

³⁵Hunter, 81.

themselves as having much to lose. If the Church is to be faithful to the Gospel, she must reach the masses. Redemption and lift will occur, eventually making the men and women middle-class.³⁶

5. MOTIVES OF CONVERTS. Why do men and women become Christians? This is a sensitive issue. The evangelist must beware lest his or her suspicion of motives deters the one seeking salvation.

Pickett's research down plays the role of the convert's motives in an entire chapter in *Christian Mass Movements in India*. Important emphasis are:

The subject of motives is always difficult. . . . Its consideration encounters much prejudice and excites strong feeling. Many Christians think it necessary to examine with great care the motives of all who seek entrance to the Christian Church. . . . Others, fearful of placing themselves in the position of judge, take the attitude that whosoever will may come, and while trying to stimulate motives that they consider proper, scrupulously refrain from prying beneath the voluntary declaration of the enquirer.³⁷

Pickett goes on to point out that

the gospel often awakens in the mind of the receptive hearer a desire for self improvement and a fuller, as well as a better life, appreciation of kindness shown him, hope of escape from century-old wrongs previously endured without question, and ambition for his children. . . . Some of us see in the desire of the Sweeper (caste) . . . to be treated like respectable people, to secure for their children some other work than the cleaning of cesspools and privies, and to obtain help against oppression, not evidence

³⁶McGavran, 283.

³⁷Pickett, 152.

of unworthy motives, but, rather support for their claim that they have admitted Jesus to their midst.³⁸

Pickett's most startling finding about motives concerns the impact motives have on Christian achievements. After interviewing 3,947 individuals, examining them closely about their reasons for becoming Christians and ascertaining their attainments in the Christian faith, Pickett found four basic types of motives in becoming Christian. The four motives found are: 1. spiritual motives; 2. secular motives; 3. social reasons; and 4. natal influences (those related to Christian upbringing).

As might be expected, those who became Christian from spiritual motives had higher attainments than those who came from secular and social motives. The great surprise in Pickett's findings, however, was the small degree of difference between the Christian attainments of those who came from secular and social motives. Thus, Pickett showed conclusively the motives with which people turn to Christian faith play a smaller role in developing Christian character than good post-baptismal care. Converts who come for reasons other than spiritual become good Christians when they become parts of congregations which faithfully worship God. However, converts who come from spiritual motives and become parts of poorly led and neglected congregations become weak Christians.³⁹

The Apostle Paul understood this principle. Addressing the problem of motives, he admitted that some were preaching from envy and strife while others were preaching from love. In all cases, "Christ is preached; and therein I do rejoice" (Philippians 1:18).⁴⁰

6. DISCIPLING AND PERFECTING. Pickett's research also distinguished between "discipling" and "perfecting." Discipling refers to a person's acceptance of the Christian faith, while perfecting is the spiritual growth that occurs afterwards in a person. Both are important and must

³⁸Ibid., 154.

³⁹McGavran, 173-175, 364.

⁴⁰C. Peter Wagner, *Church Growth and the Whole Gospel: A Biblical Mandate* (San Francisco: Harper and Row, Publishers, 1981), 73.

be carried out constantly by the Church in her mission. But Pickett saw this point more clearly than have his successors:

Perfecting the saints is impossible without discipling. People who do not win converts do not prosper spiritually. Wherever I have seen Christians concentrating on perfecting their own life and neglecting their mission, there I have seen people going backward spiritually.⁴¹

CONCLUSION

J. Waskom Pickett was a man who loved God and humanity, exerting his life attempting to bring the two together. The Christian Church is greatly indebted to the researched Church Growth insights and contributions made by Jarrell Waskom Pickett.

⁴¹Donald McGavran, *How Churches Grow* (London: World Dominion; New York: Friendship Press, 1959), 98.

of unworthy motives, but, rather support for their claim that they have admitted Jesus to their midst.³⁸

Pickett's most startling finding about motives concerns the impact motives have on Christian achievements. After interviewing 3,947 individuals, examining them closely about their reasons for becoming Christians and ascertaining their attainments in the Christian faith, Pickett found four basic types of motives in becoming Christian. The four motives found are: 1. spiritual motives; 2. secular motives; 3. social reasons; and 4. natal influences (those related to Christian upbringing).

As might be expected, those who became Christian from spiritual motives had higher attainments than those who came from secular and social motives. The great surprise in Pickett's findings, however, was the small degree of difference between the Christian attainments of those who came from secular and social motives. Thus, Pickett showed conclusively the motives with which people turn to Christian faith play a smaller role in developing Christian character than good post-baptismal care. Converts who come for reasons other than spiritual become good Christians when they become parts of congregations which faithfully worship God. However, converts who come from spiritual motives and become parts of poorly led and neglected congregations become weak Christians.³⁹

The Apostle Paul understood this principle. Addressing the problem of motives, he admitted that some were preaching from envy and strife while others were preaching from love. In all cases, "Christ is preached; and therein I do rejoice" (Philippians 1:18).⁴⁰

6. DISCIPLING AND PERFECTING. Pickett's research also distinguished between "discipling" and "perfecting." Discipling refers to a person's acceptance of the Christian faith, while perfecting is the spiritual growth that occurs afterwards in a person. Both are important and must

³⁸Ibid., 154.

³⁹McGavran, 173-175, 364.

⁴⁰C. Peter Wagner, *Church Growth and the Whole Gospel: A Biblical Mandate* (San Francisco: Harper and Row, Publishers, 1981), 73.

be carried out constantly by the Church in her mission. But Pickett saw this point more clearly than have his successors:

Perfecting the saints is impossible without discipling. People who do not win converts do not prosper spiritually. Wherever I have seen Christians concentrating on perfecting their own life and neglecting their mission, there I have seen people going backward spiritually.⁴¹

CONCLUSION

J. Waskom Pickett was a man who loved God and humanity, exerting his life attempting to bring the two together. The Christian Church is greatly indebted to the researched Church Growth insights and contributions made by Jarrell Waskom Pickett.

⁴¹Donald McGavran, *How Churches Grow* (London: World Dominion; New York: Friendship Press, 1959), 98.

ETHNIC CHURCH PLANTING

DANIEL R. SANCHEZ

Dr. Daniel R. Sanchez is currently serving as an Associate Professor of Missions at Southwestern Baptist Theological Seminary in Ft. Worth, Texas. He received a D.Min. from Fuller Theological Seminary, Pasadena, California (1979), an M.Div. from Southwestern Baptist Seminary (1966), and a B.A. from Howard Payne University, Brownwood, Texas (1962). He has also completed advanced studies at both the University of Texas (1984) and Oxford in Oxford, England (1985).

Before entering fully into a discussion of the topic of ethnic church planting, it may be helpful to define some terms and establish some limits. Because we use different terminologies in our ecclesiastical fellowships, a few key terms will be defined. The word "church" will mean an established congregation which has assumed full responsibility for its functions. The term "sponsoring church" will mean the mother church.⁴² The word "mission" will signify a daughter congregation.⁴³ The term "ethnic" will be used in this presentation to denote persons belonging to a cultural/linguistic group which is different in varying degrees from that of the predominant society.⁴⁴ The term "Anglo" will be used to signify the

⁴²There is an implied assumption that new congregations are started by established congregations. In this paper this will be presented as the rule although other approaches (e.g., a group of churches starting a new congregation, or new congregations started without any connection with existing churches).

⁴³Some (e.g. Elmer Towns) use the term "mission" in connection with the concept of a "Mission Sunday School." See Elmer Towns, *Getting A Church Started* (Lynchburg, VA: Church Growth Institute, 1985), 67. The term "mission" will be used here to include Mission Sunday Schools as well as other approaches (e.g. Bible Study Groups, Worship Services in Homes) used to start a new congregation.

⁴⁴Richard A. Schermerhorn defines an ethnic group as "a collectivity within a larger group having real or putative common ancestry, memories of a shared historical past, and a cultural focus on one or more symbolic elements defined as the epitome of their peoplehood." Among the symbolic elements he

white, English speaking population in this country. The term "predominant society" will also be used to refer to this group. Although some of the principles mentioned here may have application to African American congregations, there are certain dimensions relating to the starting of congregations in that context which will not be treated here.⁴⁵

Another clarification that perhaps needs to be made is that the "homogeneous unit" strategy will not be treated here.⁴⁶ It will simply be acknowledged that there is a tension between the desire of ethnic groups to establish congregations which reflect their own culture and the need to break down the wall of partition and promote Christian unity. Some of the models that will be discussed here perhaps deal with this tension more creatively than others.

I. RATIONALE FOR ETHNIC CHURCH PLANTING

Undoubtedly one of the first questions which comes to mind when we think about this subject is, "Why do we need to plant ethnic churches?" Several answers can be given. Permit me to mention three reasons: (1) a clear biblical mandate; (2) an urgent demographic necessity; and (3) an encouraging pattern of receptivity.

A. Biblical Mandate and Model

Scripture provides the mandate as well as the model for ethnic church planting. The "*panta ta ethne*" to which the Apostles are sent in

mentions religious affiliation, language, nationality, and phenotypical features. See *Comparative Ethnic Relations: A Framework for Theory and Research* (New York: Random House, 1969), p.12.

⁴⁵The history of relationships between the predominant society and African Americans and the fact that African American congregations are English-speaking requires that someone who has more expertise in this area than this writer treat this subject.

⁴⁶For a discussion of this see C. Peter Wagner, *Our Kind of People* (Atlanta: John Knox Press, 1979); Ebbie C. Smith, *Balanced Church Growth* (Nashville: Broadman Press, 1984).

Matthew 28 refers to the nationalities or people groups of the world.⁴⁷ Going from Jerusalem to Judea, Samaria, and to the ends of the earth involved more than crossing geographical barriers. Cultural, linguistic, and religious barriers were crossed as the Apostles went about implementing the commission to make disciples of all people groups. The Jerusalem Council (Acts 15) made it clear that affiliation with a particular cultural group was not a prerequisite for full membership in the body of Christ.⁴⁸ The churches that were established in Palestine, Asia Minor, and Europe reflected to a large extent the language and the culture of the local people. It can be said, therefore, that in Scripture one finds a mandate as well as models for ethnic church planting.

B. Demographic Necessity

An argument for ethnic church planting can also be made from the stand point of demographic necessity. There are literally millions of persons who speak a language other than English and whose culture is different from that of the predominant society. The Language Missions Division of the Southern Baptist Home Mission Board projections based on the 1980 Census indicate that by 1990 there will be 84 million ethnic

⁴⁷Lenski points out that the various dimensions of "race, color, location, climate, traits, and achievements are included in this command." See R.C.H. Lenski, *The Interpretation of St. Matthew's Gospel* (Minneapolis, MN: Augsburg Publishing House, 1964), 1173. McGavran translates "*panta ta ethne*" as "all the peoples". See Arthur F. Glasser and Donald A. McGavran, *Contemporary Theologies of Mission* (Grand Rapids: Baker Book House, 1983), 27. Tippettt explains that "because the Great Commission was expressed in ethnic terms (Matt. 28:19), we look forward to the Great Consummation when the gospel is to be preached to every 'nation, kindred, and tongue' (Rev. 10: 11: 14:6)." See Alan R. Tippettt, *Church Growth and the Word of God* (Grand Rapids, MI: William Eerdmans Publishing Co., 1970), 30.

⁴⁸See R.C.H. Lenski, *The Interpretation of The Acts of the Apostles* (Minneapolis, MN: Augsburg Publishing Co., 1964), 612-613.

persons in this country.⁴⁹ (See Appendix A) While it needs to be acknowledged that a number of these have perhaps experienced extensive cultural assimilation, literally millions of ethnic persons (more than the population of many countries) are not being reached by the existing Anglo churches.

C. Pattern of Receptivity

We can find a great deal of encouragement in the fact that ethnic persons are responding to the gospel in unprecedented numbers and literally hundreds of congregations are being started among them every year. In the February, 1986 issue of *The United Methodist Reporter* Roy Howard Beck indicates that between 1974 and 1984, United Methodists started 200 ethnic congregations, the Assemblies of God started 500, and Southern Baptists started 3,000.⁵⁰ In the January issue the same editor reported that during the decade starting in 1975 ethnic-minority membership grew by 43% among American Baptists, by 43% among the Assemblies of God and by 70% among Southern Baptists.⁵¹ Last year Southern Baptists reported a total of 5,978 ethnic congregations with a membership of 297,370.⁵² These ethnic congregations collected more than 87 million dollars in their offerings and gave close to 7 million dollars to missionary causes.⁵³ The point that is made here is that ethnic

⁴⁹See Oscar Romo, "America's Ethnicity," unpublished paper, Language Missions Division, Baptist Home Mission Board, Atlanta, Georgia. Based on U.S. Census Publications: PC 80-S1-10; 12; PC-1-B1; PC 80-1-C53A; P-25, No. 952 and P-25, No. 995.

⁵⁰Roy Howard Beck, "Others Excel at Ethnic Church 'Planting'," *The United Methodist Reporter*, 21 February 1986.

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⁴⁸See R.C.H. Lenski, *The Interpretation of The Acts of the Apostles* (Minneapolis, MN: Augsburg Publishing Co., 1964), 612-613.

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⁵³Ibid.

persons are responding to the Gospel and are establishing churches at a rapid pace.

II. PREPARATION FOR CHURCH PLANNING

Many of the steps that are followed in preparation for Anglo church planting apply to Ethnic church starting.⁵⁴ Rather than repeating these, I will make an effort to focus on some of the *added dimensions* that are needed in ethnic church planting. This involves such things as understanding the target group, preparing the sponsoring church, and determining the model of ethnic church that will be planted.

A. Understanding The Target Group

Understanding the target group is a vital step in ethnic church starting. Even if everything else appears to be in place (e.g., the right kind of motivation, sufficient resources, and a commitment to work hard) without an adequate understanding of the target group the entire effort is jeopardized. Two things that can help in gaining an understanding of a target group are a demographic analysis and a sociocultural analysis.

1. Demographic Analysis

As is true of Anglo church planting, a demographic analysis of the target area is indispensable (Appendix B). The standard information relating to population data (ethnic/cultural groups, age categories); economic data (employment groups, income groups); housing data (occupancy, type); and religious data (denominational affiliation) is most

⁵⁴Redford, for instance, outlines some of the steps as: (1) selecting a church missions committee, (2) selecting the area for new work, (3) preparing the sponsoring church, (4) cultivating the field, (5) beginning the mission fellowship, (6) organizing the mission chapel, and (7) constituting the church. See Jack Redford, *Planting New Churches* (Nashville: Broadman Press, 1978).
<https://digitalarchives.apu.edu/jascg/vol1/iss1/8>

helpful in constructing a profile of the target group.⁵⁵ This helps to determine the type of approaches that are needed to reach the target group.

2. Analyzing The Sociocultural Context

In addition to the standard demographic data, a sociocultural analysis is needed to understand inter-group as well as intra-group variations among ethnics.

Inter-group variations

There are significant differences between the 500 ethnic groups in this country.⁵⁶ Aside from what may be obvious linguistic⁵⁷ and phenotypical characteristics, such factors as mode of entry, socioeconomic level, and cultural congruity (vis-a-vis the predominant society) account for significant differences between ethnic groups. The mode of entry has a great deal to do with the mind-set of the ethnic group as well as with the attitude of the predominant society. Was the mode of entry that of (1) Annexation (Mexican Americans and Puerto Ricans), (2) Forced Migration (African Americans), (3) Voluntary Migration (Refugees, Immigration, Migrants, Undocumented)?⁵⁸ Each of these types carries with it a cluster of historical, social, political, and economic factors which

⁵⁵This information (except for the religious data) is available from U.S. Census Bureau Publications. City and State planning commissions also have this information. For a modest fee organizations such as National Decisions Systems (W. 42nd and Broadway, New York, N.Y.) can provide this information by zip codes.

⁵⁶Oscar Romo, "Planting Ethnic Churches," *Missions USA*, November-December, 1989, 37.

⁵⁷Dr. Romo's article asserts that the 500 ethnic groups communicate in 636 languages. Ibid., 37.

⁵⁸For a discussion of these types of migration see R. A. Schermerhorn, *Comparative Ethnic Relations* (New York: Random House, 1970).
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affect the ethnic group's self-perception as well as the predominant society's attitude toward it. The major point that needs to be made here is that one cannot make generalizations for all of the ethnic groups.

The socioeconomic levels of ethnic groups at the point of entry also account for much of the diversity which is found among them. This has enormous implications for ethnic church planting. The rate of development and economic potential are different for ethnic groups which are composed of highly-trained professionals over against those which are made up of unskilled laborers. Both of these groups are precious in the sight of God. Church planting methodology, however, must be adapted to the needs of each group.

Intra-group variations

In addition to studying the differences between ethnic groups, it is necessary to understand the various sub-groupings within a given cultural/linguistic group. *Ethnic groups are not homogeneous entities.* The analysis of such social researchers as R. A. Schermerhorn,⁵⁹ Andrew Greeley,⁶⁰ Malcolm McFee⁶¹ and Milton Gordon⁶² show that within ethnic groups there are segments that are at different stages of assimilation vis-a-vis the predominant society. As can be observed in the "Taxonomy of Intra-Ethnic Variation" (Appendix C), Greeley and Schermerhorn outline the various stages of assimilation experienced by an ethnic group. Greeley presents this assimilation from the perspective of the ethnic group when

⁵⁹R. A. Schermerhorn, *Comparative Ethnic Relations: A Framework for Theory* (New York: Random House, 1970).

⁶⁰Andrew Greeley, "IS ETHNICITY UNAMERICAN?" *New Catholic World May/June* 1976.

⁶¹Malcolm McFee, "The 150% Man: The Product of Blackfeet Acculturation," *American Anthropologist* 70, 1096-1103. McFee's "Two-Culture Matrix Model" employs the terms: "Unacculturated, Bicultural, Marginal, and Acculturated."

⁶²Milton M. Gordon, *Assimilation In American Life* (New York: Oxford University Press, 1964).

he describes the various stages as: Nuclear, Fellow Traveler, Marginal, and Alienated Ethnic.⁶³ I prefer the terms Total and Median for the first two categories. I believe that they are a bit more precise in delineating the progression from one stage to another.

Total Ethnicity theoretically are persons whose identity and social contacts are entirely within their own social/linguistic group. Median Ethnicity have more of a tendency to be bilingual and to have social contacts outside their own group. Marginal Ethnicity are more English dominant linguistically and have more social contacts outside their cultural group than within it. Alienated Ethnicity theoretically have virtually no social contacts with their group of origin and do not speak the language of their ancestors. Schermerhorn outlines a similar process, the principal difference being that he views it from the perspective of the predominant society.⁶⁴ Schermerhorn introduces a category that is absent in Greeley's taxonomy and that is "Mobilized Centrifugal." I call it "Revitalized Ethnicity," for it denotes persons who are seeking to move away from cultural assimilation and toward their cultural roots. To illustrate how ethnicity might fit into these categories it could be stated that among Hispanics of Mexican ancestry, Total Ethnicity have a tendency to call themselves "Mexican"; Median Ethnicity may be more comfortable with the term "Mexican American"; Marginal Ethnicity may be more prone to refer to themselves as "Americans of Mexican Heritage"; Alienated Ethnicity may prefer the term "American"; while Revitalized Ethnicity may call themselves "Chicanos."⁶⁵ These terms reflect to a large extent the identification of these persons with their culture of origin vis-a-vis the culture of the predominant society.

Gordon introduces yet another vital dimension to the study of the assimilation process when he distinguishes between "acculturation"

⁶³Greeley, op. cit., 106-112.

⁶⁴Greeley views the process as moving away from the ethnic collectivity of origin while Schermerhorn views it as moving toward the dominant society. See Schermerhorn, *Comparative Ethnic Relations*, 131.

⁶⁵For a discussion of the various terms that Hispanics of Mexican heritage use to refer to themselves, see Susan E. Keefe and Amado A. Padilla, *Chicano Ethnicity* (Albuquerque: University of New Mexico Press, 1987).
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(adoption of the cultural patterns of the dominant society) and "structural assimilation" (large scale entrance into the cliques, clubs, and institutions of the dominant society).⁶⁶ As can be observed here (Appendix C) there can be acculturation without structural assimilation. This means that ethnic persons can learn the language and customs of the predominant society (enough to function within it) and still not be a part of its institutions (including churches).

Now what is the significance of these sociocultural factors for ethnic church planting? In the first place, an understanding of the assimilation stage of a particular target group will help to determine the language that is needed in reaching and churching that group. As can be observed here (Appendix D) different language churches are needed to reach the various groups. Secondly, different pastoral leadership is needed for the various groups. A newly arrived immigrant minister may have difficulty reaching a community that is made up of American-born, Marginal Ethnics. Conversely, a highly acculturated (into the predominant society) pastor may have difficulty communicating with new immigrants even if they have the same cultural heritage. Thirdly, the fact that an ethnic group speaks English does not necessarily mean that an ethnic congregation is not needed in that community. Unless they have experienced significant structural assimilation into the predominant society, ethnic persons will not generally come *in large numbers* to existing English Speaking churches.⁶⁷ A sociocultural analysis, therefore, is needed for effective ethnic church planting.⁶⁸

B. Preparing The Sponsoring Church

⁶⁶See Milton Gordon, op. cit., 71.

⁶⁷Exceptions to this are generally found where existing English speaking churches have made some cultural modifications in their organizational and fellowship patterns.

⁶⁸A helpful instrument for a sociocultural analysis is found in *New Catholic*
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An indispensable step in ethnic church planting is that of preparing the sponsoring church for this endeavor.⁶⁹ This may come under the category of "pre-natal care." This involves, among other things, creating a climate for ethnic church planting within the sponsoring church, defining the goal regarding the ethnic congregation, and determining the congregational model that will be employed.

1. Creating A Climate

One of the first things that needs to be done is that of creating an appropriate climate for church planting in the sponsoring church. Any church that is contemplating starting a daughter congregation needs to make preparations for its added responsibilities in such areas as finances, personnel, buildings, etc.⁷⁰ There is an additional dimension in the case of cross-cultural church planting. Time spent in learning about the target group's culture and developing an appreciation for it can yield many positive results and preempt many problems.⁷¹

2. Defining The Goal

Another matter to which the sponsoring church needs to give attention is the goal that it will set for the daughter congregation. Does it

⁶⁹My assumption here is that perhaps in the majority of the cases daughter congregations are started by sponsoring churches. Quite likely much of this information applies to other church starting entities (e.g., an Association of churches). See Elmer Towns, *Getting A Church Started*, 91-93.

⁷⁰For a discussion regarding the preparation of the sponsoring church for church planting see Donald J. MacNair, *The Birth, Care, and Feeding of a Local Church* (Grand Rapids: Baker Book House, 1971); Jack Redford, *Planting New Churches*, 46-51.

⁷¹Among the books that are helpful in this area are David J. Hesselgrave, *Communicating Christ Cross-culturally* (Grand Rapids: Zondervan, 1978); *Planting Churches Cross-culturally* (Grand Rapids: Baker Book House, 1980).

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want the daughter congregation to become an autonomous⁷² church in the future? Does it perceive the daughter congregation as a satellite that will feed people into the sponsoring church?⁷³ Does it envision it as an established congregation that will remain under the guidance of the sponsoring church? Serious problems can arise when the goals of the sponsoring church and those of the daughter congregation are at variance with one another. This is especially true in cross-cultural church planting. Some congregations have been daughters for over twenty five years because the sponsoring churches do not believe that they are "mature enough" to become autonomous.⁷⁴ A modification of Winter's "Mission Church Relations," may be helpful in outlining the trajectory of a daughter congregation (Appendix E).

3. Determining The Model

A third dimension to which a sponsoring church needs to give attention is the model that it will employ in starting the daughter congregation. There are, of course, numerous models employed in church planting.⁷⁵ The models that I will treat here are those which in my

⁷²Due to the various forms of ecclesiastical structures found in the various denominations the word "autonomous" may have different applications. What is meant here is for the daughter congregation eventually to have as much autonomy as any established church in that denomination.

⁷³In some instances it may be better to call these "satellite units" instead of church planting efforts. In some cases the satellite unit may be a transitory stage toward the attainment of autonomy. In either case it may be helpful to determine the ultimate goal in advance.

⁷⁴There are situations in which a daughter congregation does not have a sufficiently strong foundation (economic, doctrinal, leadership) to become an autonomous church. However, if the goal is not set and plans are not made, the daughter congregation will never become autonomous.

⁷⁵For excellent discussions of models of church planting, see Elmer Towns, *Getting a Church Started*; John N. Vaughan, *The Large Church* (Grand Rapids: Baker Book House, 1985).

observation are employed most often in ethnic church planting. As can be observed here (Appendix F) one model is for an Ethnic Mission to be started within the building of an Anglo Church. In some instances this is a temporary phase until the Ethnic Mission is ready to become an autonomous church. Another model is for the Anglo Church to start an Ethnic Mission outside its building. Quite likely the sponsoring church has to provide the building for which the mission will assume responsibility in the future. A third model is for an Anglo Church and an Ethnic Church to team up to sponsor an Ethnic Mission. The right combination of resources and expertise can go a long way toward helping a daughter congregation to get a good start. A fourth model is for an Ethnic Church to sponsor a mission of the same culture. More of this is occurring now than previously. The Ethnic Sponsoring Church has the built-in advantage of knowing the culture of the daughter congregation. A fifth model is for an Ethnic Church to sponsor a mission of a different culture. A predominantly Cuban church in Rochester, New York sponsored a Vietnamese daughter congregation. The Cuban pastor did not know Vietnamese, however, he knew "what it was like to be a refugee." A sixth model is a multi-congregational multi-ethnic church with sponsors additional ethnic congregations. Quite obviously, different models are needed for different situations. It is important not to be locked in to one particular model when a situation may warrant the utilization of a different model.

III. METHODOLOGY FOR ETHNIC CHURCH PLANTING

A wide variety of methods are being used in ethnic church planting. Due to time and space limitations, we will confine our discussion to a few of the methods that are being used to discover, cultivate, and congregate prospects.

A. Discovering Prospects

Community surveys (house to house) that focus on discovering needs and responding to these produce better results among ethnics than the census type surveys which are geared mainly toward information gathering. Surveys with the questions such as the ones employed by Rick Warren have produced positive results among ethnics. These questions are: (1) What do you think the greatest need of the community is? (2) Why

do some people of this community not attend church? (3) What would you look for in a church?⁷⁶

Telephone surveys can be especially useful if the surnames of the target cultural group are identifiable. In a systematic fashion a person would focus on a certain prefix, select the surnames from a telephone directory, and conduct a survey. It will be an added advantage if the surveyors use the language of the target group.

Another approach for discovering prospects for ethnic church planting is that of getting Ethnic Christians to list the names of relatives and friends who need to be reached with the Gospel. Utilizing friendship and kinship ties for finding prospects among ethnic groups is usually one of the most productive approaches.

An approach which combines some of the methods mentioned above is the "Laser Thrust" developed by Dr. Oscar Romo of the Home Mission Board.⁷⁷ In this approach persons who know the language and culture of the target group(s) are brought in to "seek and penetrate the ethnic communities in a given area, to evaluate needs, define opportunities, discover potential leaders, identify possible meeting places, test responsiveness, and assist in establishing new language culture units."⁷⁸

The overriding factors in these approaches to finding prospects are the knowledge of the language and culture of the target group and the establishment of personal contacts. That personal touch is indispensable in the discovery of prospects among many ethnic persons.

B. Cultivating Prospects

Cultivation of prospects is an important step in ethnic church planting. It must be kept in mind that some ethnic persons do not only have a limited knowledge about Christianity but have a negative attitude

⁷⁶See Margaret McCommon, "Mail Order Church," *Missions USA* May/June 1981, 57.

⁷⁷See Oscar Romo, *Laser Thrust* (Atlanta: Baptist Home Mission Board, 1980).

⁷⁸*Ibid.*, 3.

toward it. Engel's scale⁷⁹ (Appendix G) is instructive in that it points out graphically that there are different levels of understanding which people have of Christianity. A person at the -8 level has an awareness of a supreme being but no knowledge of the gospel. A person at the -6 level has a knowledge of the fundamentals of the gospel. There is a sense in which this scale combines cognitive and affective factors. A person at the -4 level, for instance, has a positive attitude toward the act of becoming a Christian. In my judgment, however, cognitive and affective factors need to be considered separately in gauging the receptivity of some ethnic groups to Christianity. As you can see from this overlay (Appendix H) some people may have a knowledge of the fundamentals of the Gospel (-4) and still have a negative attitude toward it.

The implication of this for church planting is that at times church planting has to begin with "church plowing." In other words, some groups have such a negative image of Christianity that the initial task of the church planter is that of removing the rock and softening up the soil. Here is where cultivation comes in. Cultivative activities such as films, festivals, musicals, and above all the establishment of personal relationships are often necessary before prospects get to the point where they will listen receptively to a presentation of the gospel.

Even after they show some receptivity to the Gospel, it must be kept in mind that for some ethnic persons making a decision to profess Christ publicly and to join a Christian church is a matter of enormous consequences. For many this type decision has social, economic, and vocational as well as religious implications. I have found Hesselgrave's description of the decision-making process⁸⁰ to be quite helpful in understanding what some persons go through as they make a decision to follow Christ (Appendix I). For people who grow up in evangelical homes, the decision to accept Christ may be viewed as a point. They make the decision and with a great deal of affirmation from those around them, they

⁷⁹See James F. Engel, *Contemporary Christian Communication* (New York: Thomas Nelson Publishers, 1976) 81.

⁸⁰See David J. Hesselgrave, *Communicating Christ Cross-culturally*, 447-457.

remain firm in that decision.⁸¹ Those who have not grown up in an evangelical home generally go through the stages outlined here by Hesselgrave. This is why the establishment of personal relationships and the utilization of cultivative activities are indispensable in ethnic church planting.

C. Congregating Prospects

Congregating prospects is one of the most important tasks of church planting. One of the most successful methods for congregating prospects has been that of Home Bible Study Fellowships. Whereas some ethnics would not attend an evangelical church, they are generally more receptive to studying the Bible in the home of friends or relatives. The Home Bible Study Fellowship, therefore, can be an excellent starting place for an ethnic church.

The mission fellowship is often a logical second step in ethnic church planting. While the mission fellowship faces many of the same challenges that any other church would encounter (e.g., finding a meeting place), two of the most crucial factors are pastoral leadership and style of worship.

Pastoral leadership will determine, to a large extent, the type of people that is reached as well as the growth potential for the new congregation. Some of the key factors in pastoral leadership in addition to the basic qualifications (e.g., commitment to the Lord) are language utilization, cultural assimilation level, and theological training. As we look at the assimilation model (Appendix D) we need to point out that if the pastor is a "total ethnic" who uses only his native language and the target group is made up of "marginal ethnics" who are more comfortable with the English language, the response is generally going to be minimal. On the other hand, a "marginal ethnic" pastor who makes no effort to learn the language and the culture of a "total ethnic" group will usually not be effective. The sociocultural characteristics of pastoral leadership are a crucial factor in church planting.

⁸¹Even for these, there may be a question as to the gradualness with which they learned about Christ over a period of time as they were growing up. There are usually periods of doubting, especially during the adolescent stages.

The theological training of church planting pastoral leadership is also a strategic factor. The rapid rate of ethnic church planting among Southern Baptists has been undergirded by a well organized program of theological education. Working with five seminaries, the Language Extension Division of the Home Mission Board has established 85 Ethnic Leadership Development Centers in which more than 1,500 students representing 20 different language groups are enrolled.⁸² The goal is to "place in their hands the basic tool for ministry."⁸³ Contextualized theological training is absolutely necessary if ethnic church planting is to be done on a large scale.

The style of worship of the new congregation is also a significant factor in its development. This includes such items as type of music, kinds of instruments, order of worship, and style of preaching. The more contextualized the worship experience the greater will be the response.

CONCLUSION

Ethnic church planting is one of the brightest spots in the American church growth scene today. The average growth rate of many ethnic churches is outstripping the population growth among their groups. For instance, the average growth rate of Chinese churches between 1980 and 1985 was 79.3 percent, more than two times the growth rate of the Chinese population.⁸⁴ The greatest growth in ethnic church planting is being experienced by denominations that give it a high priority, that are willing

⁸²See Joshua Grijalva, "A Hispanic Pastoral -- II, Redescubrimiento. Five Centuries of Hispanic Christianity." Unpublished paper presented at the Perkins School of Theology, Southern Methodist University, Dallas, Texas, 6-9 October 1989, 11.

⁸³Ibid. In this paper Dr. Grijalva explains that ethnic pastors are encouraged to get as much training as possible. Those who are able to do so are encouraged to obtain advanced degrees through the existing programs in the seminaries. The strategy therefore is to provide theological training at every level that is needed.

⁸⁴Wing Ning Pang, "Out of Chinatown and Back Again," *Christian Century*, March, 1989, 31.

to commit funds and personnel to this effort, that pay attention to sociocultural characteristics of the pastoral leadership as well as that of the target group, that allow for cultural variations in leadership and worship styles, and that provide contextualized theological training for ethnic pastors. We have not even begun to imagine the impact which ethnic church planting can make for Christianity in this country and throughout the world. May God grant us His grace and His guidance to meet this challenge. To Him be the glory.

Vaughan: Complete Issue
AMERICA'S ETHNICITY

<u>Ethnic Group</u>	<u>1980</u>	<u>1985</u>	<u>1990</u>	<u>2000</u>
Asian	3,466,421	3,760,477	4,063,894	4,663,167
Caribbean	687,254	745,554	805,709	924,522
European*	43,597,943	47,296,356	51,112,484	58,649,696
Hispanic (Including Puerto Rico)	17,805,193	20,571,311	23,254,836	28,761,893
North African & Middle Eastern	1,110,197	1,308,896	1,301,550	1,493,481
North American	2,429,363	2,635,445	2,848,087	3,268,076
Pacific Islanders	259,566	281,585	304,305	349,179
Subsahara African	329,379	357,320	386,151	443,094
TOTALS	69,355,937	76,956,944	84,077,016	98,553,108
U.S. (Including Puerto Rico)	229,742,325	242,022,000	253,024,479	271,493,439
% of U.S. Population Ethnic/Language Culture	30.2%	31.8%	33.2%	36.3%

*Excludes English, Welsh, Scottish, Irish and Multiple Ancestry. Note that some persons who are identified as European foreign born (4,074,401 in 1980) may have also indicated a single ancestry.

Source: U.S. Census Publications: PC 80-S1-10; PC 80-S1-12; PC 80-1-B1; PC 80-1-C53A; P-25, No. 952 and P-25, No. 995. 1980 Compilation by Language Missions Division, HMB in consultation with Research Division, HMB. 1985, 1990 and 2000 projections by Language Missions Division, HMB.

3/88

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APPENDIX B

AREA/COMMUNITY ANALYSIS FOR CHURCH EXTENSION



ASSOCIATIONAL PRIORITY NO. _____

STATE PRIORITY NO. _____

THIS ANALYSIS SHOULD BE MADE IN PREPARATION
FOR NEW CHURCH EXTENSION

CITY _____

STATE _____

COUNTY _____

AREA'S NAME (DESCRIPTION OF AREA IN ADJACENT MAP) _____

ASSOCIATION _____

NAME OF ASSOCIATIONAL DIRECTOR OF MISSIONS _____

NAME OF ASSOCIATIONAL MISSIONS COMMITTEE CHAIRPERSON _____

NAME OF PERSON COMPLETING THIS ANALYSIS _____

1. RELIGIOUS DATA (RESOURCE: PERSONAL INTERVIEWS, TELEPHONE
YELLOW PAGES AND OBSERVATION)

(1) HOW MANY UNCHURCHED ARE THERE IN THIS AREA?

UNCHURCHED	NUMBER	PERCENT*
BAPTIST PREFERENCE?		
OTHER PREFERENCE?		
TOTAL		100%
NAMES AND ADDRESSES IN HAND		
HAVE EXPRESSED AN INTEREST		

*PERCENT IS CALCULATED BY DIVIDING THE TOTAL INTO THE NUMBER IN EACH GROUP

MILES _____

PASTE-UP OR SKETCH MAP OF TARGET AREA

(2) WHAT PERCENT OF THE PEOPLE IN THE AREA ATTEND RELIGIOUS SERVICES?

WEEKLY _____

MONTHLY _____

SELDOM _____

NEVER _____

(3) DOES ANY SOUTHERN BAPTIST CHURCH ATTEMPT TO REACH THIS AREA NOW?
HOW? _____(4) IF PREVIOUS ATTEMPTS TO START A CHURCH IN THIS AREA FAILED, WHY?
(5) NAME THE NEAREST SOUTHERN BAPTIST CHURCH

1) HOW MANY MILES IS IT FROM HERE? _____

2) IS THIS CHURCH COMPATIBLE WITH THE KIND OF CHURCH THAT NEEDS TO BE PLANTED
IN THIS AREA? _____

(6) NAME THE SOUTHERN BAPTIST CHURCHES LOGICAL TO SPONSOR THIS NEW WORK _____

(7) DENOMINATIONS REPRESENTED IN THE AREA BY NAME AND MEMBERSHIP

	PRIMARILY MEMBERS	NUMBER ATTENDANTS	PRIMARILY CHURCHES		NUMBER OF MEMBERS	NUMBER OF ATTENDANCES	NUMBER OF CHURCHES
SOUTHERN BAPTIST				EPISCOPAL			
OTHER BAPTIST				METHODIST			
CATHOLIC				PRESBYTERIAN			
JEWISH				LUTHERAN			
OTHER NON-EVANGELICAL				ASSEMBLY OF GOD			
OTHER				NAZARENE			

APPENDIX B (CONTINUED)

1. POPULATION DATA (RESOURCE: 1990 CENSUS AND PLANNING COMMISSION)

(1) WHAT IS THE PRESENT POPULATION OF THE AREA BY THE RACIAL AND AGE GROUPS LISTED BELOW?

ETHNIC/CULTURAL GROUPS

AGE GROUPS

TYPE	NUMBER	PERCENT	BY YEARS	NUMBER	PERCENT
WHITE			0-17 YEARS		
BLACK			18-34 YEARS		
HISPANIC			35-54 YEARS		
ASIAN			55-64 YEARS		
EUROPEAN			65 AND OVER		
OTHER			TOTAL		

(2) POPULATION	1990	1970	1980	1990 (PROJECTED)
----------------	------	------	------	------------------

2. ECONOMIC DATA (RESOURCE: LOCAL OFFICE EMPLOYMENT AGENCY FOR STATE AND PLANNING COMMISSION)

(1) DESCRIBE THE ECONOMY OF THE AREA (AGRICULTURE, MANUFACTURING, MINING, GOVERNMENT INSTALLATIONS, AND INSTITUTIONS, MILITARY, COMMERCE, AND TRADE, TOURISM, RECREATION)

(2) WHAT ARE THE FIVE LARGEST JOB CLASSIFICATIONS REPRESENTED IN THE AREA? (MANUFACTURING, AGRICULTURE, CONSTRUCTION, TRANSPORTATION, TRADE, FINANCE, SERVICE, MINING AND GOVERNMENT)

1)	2)	3)	4)	5)
----	----	----	----	----

(3) WHAT PERCENTAGE OF THE PEOPLE ARE IN EACH OF THE FOLLOWING CATEGORIES?

EMPLOYMENT GROUPS	PERCENT	INCOME GROUPS	PERCENT
EXECUTIVE, ADMINISTRATIVE AND MANAGERIAL		LESS THAN 10,000	
PROFESSIONAL SPECIALTY		10,000 — 14,999	
HEALTH TECHNOLOGISTS AND TECHNICIANS		15,000 — 19,999	
TECHNOLOGISTS AND TECHNICIANS, EXCEPT HEALTH		20,000 — 34,999	
SALES OCCUPATIONS		35,000 — 49,999	
CLERICAL AND ADMINISTRATIVE SUPPORT OCCUPATIONS		50,000 AND OVER	
SERVICE OCCUPATIONS			
FARMING, FORESTRY AND FISHING OCCUPATIONS			
PRODUCTION AND MAINTENANCE OCCUPATIONS			

(4) TYPE OF COMMUNITY

- ☐ INNER CITY ☐ NEW TOWN ☐ OPEN COUNTRY ☐ TRANSITIONAL
☐ SUBURBAN ☐ EXURBAN (RURAL URBAN) ☐ SMALL TOWN ☐ CITY

(5) WHAT ARE THE PRESENT HOUSING TRENDS IN THIS AREA?

OCCUPANCY	NUMBER	PERCENT	TYPE HOUSING	UNITS	PERCENT
OWNER			*SINGLE FAMILY		
RENTER			**MULTIFAMILY		
			MOBILE HOME		
TOTAL		100%	TOTAL		100%

(6) EDUCATIONAL ATTAINMENT (%)

ELEMENTARY SCH	HIGH SCHOOL	GRAD	*1 UNIT IN STRUCTURE	**2 OR MORE UNITS	PROF/TECH	COLLEGE
----------------	-------------	------	----------------------	-------------------	-----------	---------

APPENDIX C

STAGESTYPE OF ADAPTATION

TOTAL

ACCULTURATION
(CULTURAL ASSIMILATION)

MEDIAN

STRUCTURAL ASSIMILATION

MARGINAL

IDENTIFICATIONAL

BEHAVIOR-RECEPTIONAL

CIVIC

ALIENATED

APPENDIX D

ASSIMILATION STAGE TYPE OF CHURCH

TOTAL

LANGUAGE CHURCH

MEDIAN

BILINGUAL OR
DUAL-LINGUAL

MARGINAL

ALIENATED

ENGLISH SPEAKING

REVITALIZED

BILINGUAL

APPENDIX C

STAGES**TYPE OF ADAPTATION****TOTAL****ACCULTURATION
(CULTURAL ASSIMILATION)****MEDIAN****STRUCTURAL ASSIMILATION****MARGINAL****IDENTIFICATIONAL****BEHAVIOR-RECEPTIONAL****CIVIC****ALIENATED**

APPENDIX D

ASSIMILATION STAGE TYPE OF CHURCH

TOTAL

LANGUAGE CHURCH

MEDIAN

BILINGUAL OR
DUAL-LINGUAL

MARGINAL

ALIENATED

ENGLISH SPEAKING

REVITALIZED

BILINGUAL

APPENDIX E

Sanchez: Ethnic Church Planting

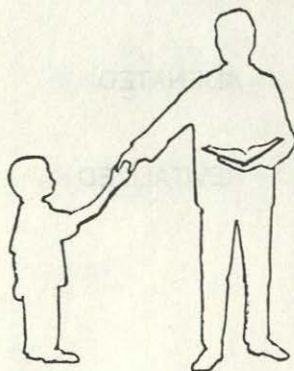
MISSION-CHURCH RELATIONS

STAGE I
PIONEER



SPONSORING CHURCH

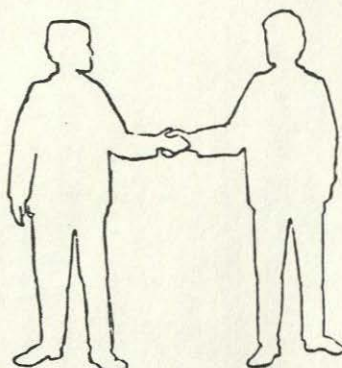
STAGE II
PARENT



ETHNIC MISSION

SPONSORING CHURCH

STAGE III
PARTNER

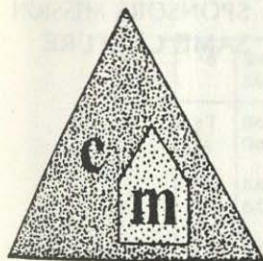


ETHNIC CHURCH

SPONSORING CHURCH

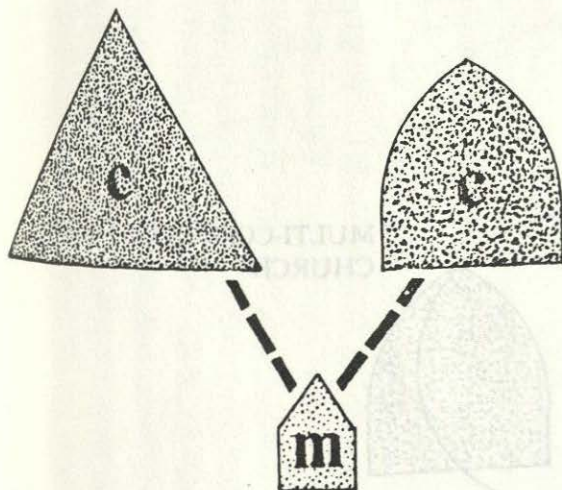
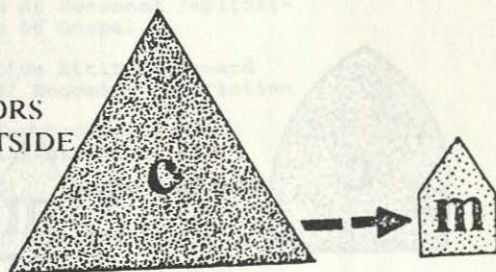
APPENDIX F

MODELS OF CHURCH STARTING



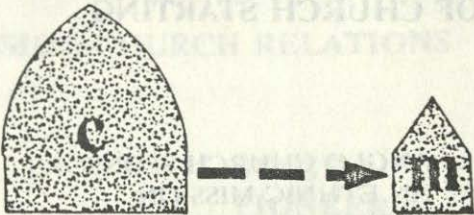
ANGLO CHURCH SPONSORS
AN ETHNIC MISSION
WITHIN ITS BUILDING

ANGLO CHURCH SPONSORS
AN ETHNIC MISSION OUTSIDE
ITS BUILDING

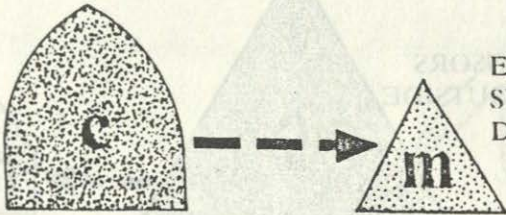


ANGLO CHURCH AND ETHNIC
CHURCH TEAM UP TO SPONSOR
ETHNIC MISSION

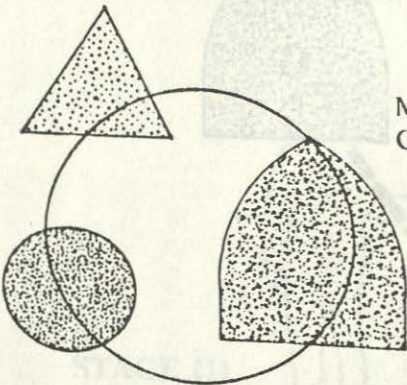
APPENDIX F (CONTINUED)



ETHNIC CHURCH
SPONSORS MISSION
SAME CULTURE



ETHNIC CHURCH
SPONSORS MISSION
DIFFERENT CULTURE



MULTI-CONGREGATIONAL
CHURCH

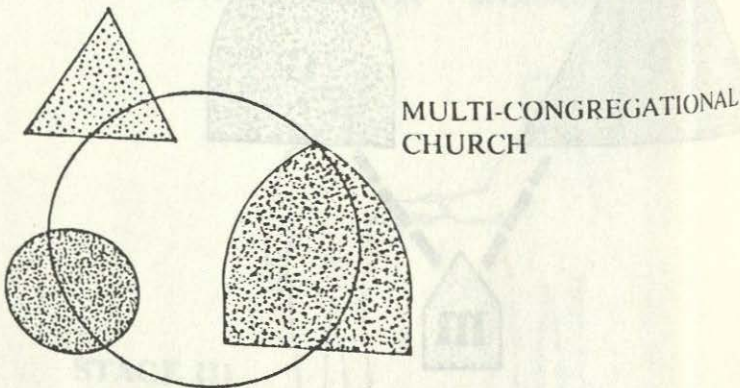
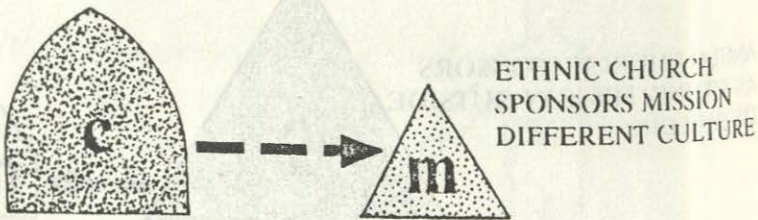
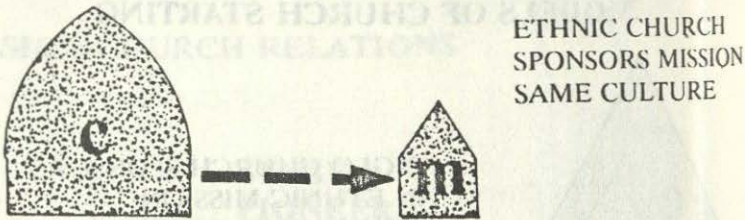
APPENDIX G

ENGEL'S SCALE

MAN'S RESPONSE	
-8	AWARENESS OF SUPREME BEING
-7	Some knowledge of Gospel
-6	Knowledge of Fundamentals of Gospel
-5	Grasp of Personal Implicat- ions of Gospel
-4	Positive Attitude Toward Act of Becoming A Christian
-3	Problem Recognition and Intention to Act
-2	Decision to Act
-1	Repentance and Faith in Christ

Source: James Engle, *Contemporary Christian Communication*

APPENDIX F (CONTINUED)



APPENDIX G

ENGEL'S SCALE

MAN'S RESPONSE	
-8	AWARENESS OF SUPREME BEING
-7	Some knowledge of Gospel
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-1	Repentance and Faith in Christ

Source: James Engle, *Contemporary Christian Communication*

APPENDIX H

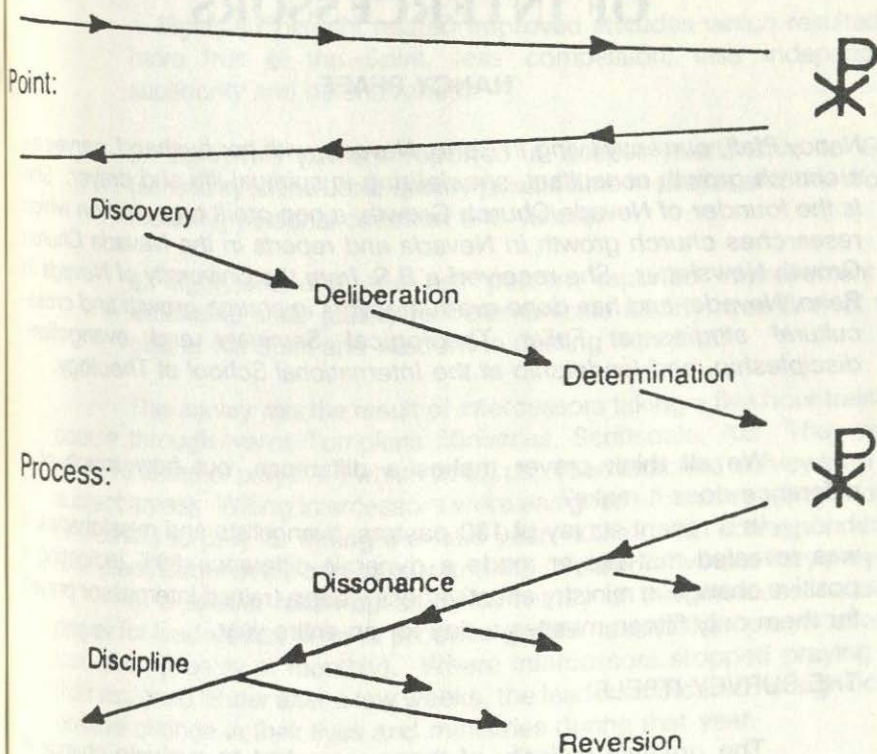
ENGEL'S SCALE WITH OVERLAY

ATTITUDE TO GOSPEL

[illegible]

APPENDIX I

DECISION AS POINT AND PROCESS



Source: David Hesselgrave, *Communicating Christ Cross-culturally*.

CHRISTIAN LEADERSHIP ATTRIBUTES DYNAMIC INCREASE IN EFFECTIVENESS TO THE WORK OF INTERCESSORS

NANCY PFAFF

Nancy Pfaff, currently living in Reno, Nevada, with her husband, serves as a church growth consultant, specializing in spiritual life and prayer. She is the founder of Nevada Church Growth, a non-profit organization which researches church growth in Nevada and reports in the Nevada Church Growth Newsletter. She received a B.S. from the University of Nevada in Reno, Nevada, and has done graduate work in church growth and cross-cultural studies at Fuller Theological Seminary and evangelism, discipleship, and leadership at the International School of Theology.

We all think prayer makes a difference, but *how much* of a difference does it make?

In a recent survey of 130 pastors, evangelists and missionaries, it was revealed that prayer made a dynamic difference--89% indicating a positive change in ministry effectiveness when a trained intercessor prayed for them only fifteen minutes a day for an entire year.

THE SURVEY ITSELF

The greatest majority of those we asked to evaluate change in crucial areas of ministry and personal life indicated positive or significant positive change. For example, 81.5% to 89% of those surveyed indicated positive or significant positive change in the following areas:

1. Eighty-nine percent indicated greater effectiveness in ministry and use of spiritual gifts. For example, if their gift was evangelism, more people came to Christ; if teaching, a better response was reported; if counseling, there were definite improvements.
2. Eighty-nine percent indicated fresh insights, discernment and a greater freedom in seeking and receiving God's wisdom.

3. Eighty-nine percent reported increased wholeness and completeness in Christ as well as greater openness to God for correction.
4. Eighty-six percent related improved attitudes which resulted in more fruit of the Spirit, less competition, less independent superiority and defensiveness.
5. Eighty-two percent reported a deeper relationship to God (sensitivity to the Lord, quality private time in prayer and the Word, receiving personal direction and vision).
6. Eighty-one and one half percent reported improvement in leadership skills (ability to communicate clearly, free flow of the gifts of the Spirit and wisdom in dealing with staff).

This survey was the result of intercessors taking a five hour training course through Iverna Tompkins Ministries, Scottsdale, AZ. They were given 18 areas of prayer on which to focus. (See attached survey form for subject areas). Willing intercessors were assigned a ministry person (man or woman) to pray for during the next year. Little or no correspondence took place between the intercessor and the minister for whom they prayed.

In a smaller follow-up study of twenty of the intercessors, *daily prayer* for leaders was seen to produce greater results than prayer offered less often (weekly or monthly). Where intercessors stopped praying for their assigned leader after a few weeks, the leaders indicated no significant positive change in their lives and ministries during that year.

IMPLICATIONS FOR CHURCH GROWTH

Out of 109 pastors covered by intercessory prayer, 60% indicated numerical growth of their church. Since an incredible nine in ten Americans say they pray, and even three out of four of the unchurched indicate they pray,⁸⁵ there exists a tremendous reservoir of untapped prayer power in every church which can be affirmed, trained and deployed

⁸⁵*The Gallup Report*, "Religion In America", April 1987 Report No. 259, 42.

to see the lost won, the apathetic revived, the "backslider" restored and the committed made more effective, in short, to pray for church growth.

One pastor in Pennsylvania writes, "Thank you to the intercessors. The last 12 months have been times of dynamic change and transition. One year ago we were conducting a midweek Bible study with about 15 in attendance, today we are pastoring a church of more than 600. How amazing our Lord is!"

Applying the biblical principle that prayer, focused on God's purposes, brings forth much fruit--increased results, decreased spiritual warfare, and accelerated accomplishment--intercessors in churches must be mobilized to undergird and strengthen the church's work in these last short days before Christ returns.

Knowledge of the power in prayer for ministry has led to an integration of prayer and church growth both in the United States and Third World countries.

John Wasem, previous pastor of evangelism and new church development at the 91st Street Christian Church in Indianapolis, reports growth to 1600 in only eight years with 40%-50% new believers.⁸⁶ He attributes their astonishing growth to their prayer teams which were paired with home visitation and evangelism callers. The intercessors prayed for those making the calls and later for those who were called on. The visitation/evangelism callers left messages for the intercessors as answers to prayer came in. Those called on were built up in faith as their needs were met in answer to prayer, and they felt loved and appreciated by the church. Intercessors were encouraged to continue in prayer. The church grew.

In Korea the early morning prayer meetings which combine church growth emphasis are believed to produce the tremendous growth we see there. Dr. Paul Yonggi Cho, pastor of the world's largest church of approximately 600,000, attributes their spectacular growth to intercessory prayer.

Dr. Daniel R. Reeves, a church growth consultant and managing partner of the New Church Consultants Group, attributes the 60-70% increase in the development of ministry contracts to the prayer coverage he received from an intercessor. Even more important than this, he indicates his spiritual life was dramatically enriches and stimulated.

⁸⁶John E. Wasem, Minister of Outreach, East 91st Street Christian Church, 6049 East 91st Street, Indianapolis, Indiana 46250, (317) 849-1261.

Leaders surveyed realized the tremendous spiritual warfare which attacks them personally, their families and their ministries. They thank God for the intercessors and attribute increased effectiveness and decreased strain to the "prayer covering."

In Argentina, spiritual warfare against ruling principalities over geographic areas have released spiritual oppression with thousands coming to Christ. Omar Cabrerra, pastor of a church of over 135,000 in Argentina, tells of his intercessory prayer encounters with ruling spirits over towns, resisting them in the power of God, then beginning crusades where thousands accept Christ when few could win converts before the intercession.⁸⁷

IMPLICATIONS FOR LEADERS

Dr. C. Peter Wagner of Fuller Theological Seminary reports trends in prayer that indicate we are now in the beginning of the greatest prayer movement in living memory and that it will blossom in the 1990's.⁸⁸ He goes on to say that prayer is the most underutilized source of power for Christian leaders today.

Answers to prayer are evidences of God's acts today--God making Himself known to us. The acts of God, God's interaction in the events of history, make up the landscape upon which we learn to know Him and respond to Him (scripture governing our interpretation of God's acts in day-to-day events).⁸⁹

Leaders in Biblical times employed intercession. Abigail saved her household through intercession with David (I Sam. 25). Esther saved the Jews through her intercession and that of her fellows (Esther 4,5). If we follow Jesus' life, we see him being first in prayer at every major turning point.

⁸⁷Omar Cabrerra, *Vision De Futuro*, Casilla 288, 3000 Santa Fe, Argentina, breakfast conversation with author, August, 1988. Rev. Cabrerra's church grew from 30,000 in 1979 to 135,000 in August, 1988.

⁸⁸Dr. C. Peter Wagner, lecture on prayer for leaders, Fuller Theological Seminary, Fall, 1988.

⁸⁹Dr. Ray Anderson, lectures in Theology, Anthropology and the Revelation of God, Fuller Theological Seminary, Fall, 1988.

to see the lost won, the apathetic revived, the "backslider" restored and the committed made more effective, in short, to pray for church growth.

One pastor in Pennsylvania writes, "Thank you to the intercessors. The last 12 months have been times of dynamic change and transition. One year ago we were conducting a midweek Bible study with about 15 in attendance, today we are pastoring a church of more than 600. How amazing our Lord is!"

Applying the biblical principle that prayer, focused on God's purposes, brings forth much fruit--increased results, decreased spiritual warfare, and accelerated accomplishment--intercessors in churches must be mobilized to undergird and strengthen the church's work in these last short days before Christ returns.

Knowledge of the power in prayer for ministry has led to an integration of prayer and church growth both in the United States and Third World countries.

John Wasem, previous pastor of evangelism and new church development at the 91st Street Christian Church in Indianapolis, reports growth to 1600 in only eight years with 40%-50% new believers.⁸⁶ He attributes their astonishing growth to their prayer teams which were paired with home visitation and evangelism callers. The intercessors prayed for those making the calls and later for those who were called on. The visitation/evangelism callers left messages for the intercessors as answers to prayer came in. Those called on were built up in faith as their needs were met in answer to prayer, and they felt loved and appreciated by the church. Intercessors were encouraged to continue in prayer. The church grew.

In Korea the early morning prayer meetings which combine church growth emphasis are believed to produce the tremendous growth we see there. Dr. Paul Yonggi Cho, pastor of the world's largest church of approximately 600,000, attributes their spectacular growth to intercessory prayer.

Dr. Daniel R. Reeves, a church growth consultant and managing partner of the New Church Consultants Group, attributes the 60-70% increase in the development of ministry contracts to the prayer coverage he received from an intercessor. Even more important than this, he indicates his spiritual life was dramatically enriched and stimulated.

⁸⁶John E. Wasem, Minister of Outreach, East 91st Street Christian Church, 6049 East 91st Street, Indianapolis, Indiana 46250, (317) 849-1261.

Leaders surveyed realized the tremendous spiritual warfare which attacks them personally, their families and their ministries. They thank God for the intercessors and attribute increased effectiveness and decreased strain to the "prayer covering."

In Argentina, spiritual warfare against ruling principalities over geographic areas have released spiritual oppression with thousands coming to Christ. Omar Cabrerra, pastor of a church of over 135,000 in Argentina, tells of his intercessory prayer encounters with ruling spirits over towns, resisting them in the power of God, then beginning crusades where thousands accept Christ when few could win converts before the intercession.⁸⁷

IMPLICATIONS FOR LEADERS

Dr. C. Peter Wagner of Fuller Theological Seminary reports trends in prayer that indicate we are now in the beginning of the greatest prayer movement in living memory and that it will blossom in the 1990's.⁸⁸ He goes on to say that prayer is the most underutilized source of power for Christian leaders today.

Answers to prayer are evidences of God's acts today--God making Himself known to us. The acts of God, God's interaction in the events of history, make up the landscape upon which we learn to know Him and respond to Him (scripture governing our interpretation of God's acts in day-to-day events).⁸⁹

Leaders in Biblical times employed intercession. Abigail saved her household through intercession with David (I Sam. 25). Esther saved the Jews through her intercession and that of her fellows (Esther 4,5). If we follow Jesus' life, we see him being first in prayer at every major turning point.

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⁸⁸Dr. C. Peter Wagner, lecture on prayer for leaders, Fuller Theological Seminary, Fall, 1988.

⁸⁹Dr. Ray Anderson, lectures in Theology, Anthropology and the Revelation of God, Fuller Theological Seminary, Fall, 1988.

Billy Graham is reported to have a list of 43 fallen national Christian leaders.⁹⁰ Should not prayer be marshalled as "preventive medicine" to undergird leaders strengthening their resolve to resist temptation? In the survey, 78% of the leaders prayed for indicated their strength to overcome temptation increased in areas of money, sex, and power.

It is crucial that Christian leaders everywhere learn how to receive intercession.⁹¹ Many in leadership have yet to admit that they need this kind of prayer support--intercessors who are confidential, trustworthy, and powerful before God.

IMPLICATIONS FOR INTERCESSORS

Christian intercessors who are willing to give their lives in prayer for others as God directs, need to begin extending the kingdom of God in their areas of influence. The time has come for Christians to understand the need to make themselves available to church leadership as prayer partners, focusing on protection of the leader from "the world, the flesh, and the devil," as well as covering ministry goals and personal needs. If an intercessor senses God's call to pray for a leader, it is important to let that leader know, and equally important to let the leader confirm this call or decline to do so. If the offer is not immediately or openly received, the intercessor can pray, watching for specific needs in the leader's communications.

God appears to open the door and bring the match of leader with intercessor as the leader asks God for an intercessor in prayer. Let this be an encouragement to the many intercessors who have found it next to impossible to get prayer requests and prayer targets from their church leaders, and a goad to church leaders to receive intercession.

Potential intercessors can be recognized by their intense commitment to prayer. They tend to pray two to three hours or more a day or would if they could, seeing an amazing number of answers to prayer. One intercessor in Reno, NV, kept track of 100 requests by the leader she covered regularly in prayer. Only 12 requests appeared to be answered "no", and 36 answers to prayer fell in the range of the miraculous--the answer to prayer could not be attributed to natural means.

⁹⁰Ibid.

⁹¹Ibid.

Intercessors indicate their reward for spending their time in this way is their intimate relationship with God and seeing God bring about His will in otherwise difficult or "closed areas."

IMPLICATIONS FOR THE FUTURE

In I Samuel 25, David and his men surround Nabal and his family and their assets in a similar way an intercessor surrounds a leader in prayer. Nabal's servant described David's ministry and the results in verses 14-16,

"...these men were good to us. They did not mistreat us, and whole time we were out in the fields near them nothing was missing. Night and day they **were a wall** around us all the time we were herding our sheep near them."

Nehemiah, a type of the Holy Spirit, was commissioned to **build a wall** around Jerusalem so they would "no longer be in disgrace"⁹² with the enemy coming in and out among them, threatening them with destruction and producing fear and weariness. Through prayer guided by God's Spirit, intercessors accomplish much the same thing when praying for leaders.

Today the intercessor is being seen, and must be seen, more and more as an essential member of the ministry force, building that wall of protection and increasing the fruit of ministry.

Campus Crusade employs eight people whose only job description is to pray.⁹³ DAWN Ministries International has hired an intercessor full-time. Not only is she praying for the leaders of the ministry team, but she is developing intercessors for other leaders in the DAWN movement world wide.⁹⁴ John Wimber, pastor of the Vineyard in Anaheim, CA, asks his

⁹²Neh. 1:3

⁹³Wagner, op. cit.

⁹⁴DAWN Ministries, *DAWN Report*, 7 June 1989, n.pag.

staff of over 80 persons to take one of their working hours and devote it to prayer for the ministry with no deduction from their pay.⁹⁵

If we are to hasten Christ's return and evangelize the world by AD 2000, as Lausanne II in Manila recently showed to be possible, the prayer power of the church must be significantly released. We need to continue as our Lord taught us to pray the revolutionary prayer, "thy kingdom come." We must combine the best principles of ministry with the best principles of intercessory prayer, *uniting leaders with intercessors*. There are 657 definite requests for prayer in the Bible, not including the Psalms. There are 454 definitely recorded answers.⁹⁶

God's power is directed toward God's purposes. When we pray for the people, tasks and strategies that make implementation of God's purposes possible, we join forces with God; and God's power flows through our prayers of faith to multiply results and diminish opposition.

*This article is based on *case study research* undertaken to explore intercessory prayer for leaders as a researchable problem. *Action research* is now being conducted on this subject with results expected in 1992.

⁹⁵John Wimber, lectures in Church Growth, Fuller Theological Seminary, August, 1987.

⁹⁶George W. Peters, *A Biblical Theology of Mission* (Chicago: Moody Press, 1972) 339ff.

INTERCESSORY PRAYER PARTNER SURVEY RESULTS

Intercessors were trained to pray for pastors, evangelists, and missionaries by Ierna Tompkins Ministries. Their commitment was to pray at least 15 minutes daily for the person assigned them. Questionnaires were sent to 210 of the leaders prayed for over a period of at least one year, and 132 responded. Leaders were asked to indicate significant positive change (10, 9, 8); some positive change (7, 6); no change (5); some negative change (4, 3); and significant negative change (2, 1). There were twenty categories as indicated below.

1. Effectiveness in ministry and use of spiritual gifts (If one of your gifts is evangelism, have more people come to Christ?; if teaching, are you getting a better response?; if counseling, is there more improvement?; etc.)

130 Responses Mode: 8

Ave: 7.7

89 %	positive change (57% = significant; 32% = some)
11 %	no change
.8%	some negative change
0 %	negative change

2. Numerical growth of the church (Are more people finding Christ and growing in Him than the year before? Use average worship attendance as a measure).

109 Responses Mode: 7

Ave: 6.4

59.6%	positive change (27.5% = significant; 32% = some)
32 %	no change
3.7%	some negative change
5.5%	significant negative change

3. Relationship to God (Sensitivity to the Lord, private time in prayer and the Word, receiving personal direction, vision, teaching).

131 Responses Mode: 10

Ave: 7.7

82 %	positive change (56% = significant; 27% = some)
15 %	no change
1.5%	some negative change
.8%	significant negative change

4. Effectiveness in priorities (Knowing your priorities, apportioning time effectively, maintaining flexibility).

131 Responses Mode: 5

Ave: 7

74.8%	positive change (40.5% = significant; 34.4% = some)
22 %	no change
3 %	some negative change
0 %	significant negative change

5. Quality friendships (Friendships at your level of maturity, fun and social fellowship, more than one key friend, wisdom and discernment concerning the opposite sex, balance between letting God meet your needs and letting friends meet your needs).

130 Responses Mode: 5

Ave: 6.8

62 %	positive change (42% = significant; 20% = some)
33 %	no change
1.5%	some negative change
3 %	significant negative change

6. Wisdom (Fresh insights, discernment between your own wisdom and God's, continual seeking of God's wisdom).

131 Responses Mode: 10 & 7

Ave: 7.8

89 %	positive change (58% = significant; 31% = some)
10 %	no change
.8%	some negative change
0 %	significant negative change

7. Health (Emotional, mental, physical health; coping with weariness; care of physical body; rest; self-control in eating; exercise).

129 Responses Mode: 5

Ave: 6.7

61 %	positive change (38% = significant; 23% some)
29 %	no change
6.9%	some negative change
2.3%	significant negative change

8. Temptation (Power--desire to be somebody, healthy ego; Sex--strength to overcome temptation; Money--ability to be content).

130 Responses Mode: 10

Ave: 7.6

78 % positive change (58% = significant; 20% = some)
 20 % no change
 .8% some negative change
 .8% significant negative change

9. Attitudes (Positive--fruit of the Spirit; Negative--against competition, independent superiority, defensiveness).

Mode: 8 Ave: 7.8

86 % positive change (66% = significant; 20.5% = some)
 13 % no change
 0 % some negative change
 .8% significant negative change

10. Motives (Whole and complete in Christ, openness to God for correction).

Mode: 10 Ave: 8.2

89% positive change (68% = significant; 21% = some)
 11% no change
 0% some negative change
 0% significant negative change

11. Appearance (Reveal the Lord in actions, dress or speech).

Mode: 5 Ave: 7

65 % positive change (45% = significant; 19% = some)
 34.6% no change
 0 % some negative change
 .8% significant negative change

12. For the Vision (Clear vision, not blocked).

Mode: 10 Ave: 7.2

73 % positive change (46.5% = significant; 26% = some)
 20 % no change
 4.7% some negative change
 2.3% significant negative change

13. Leadership (Ability to communicate clearly; free flow of the gifts of the Spirit; wisdom in dealing with staff).

Mode: 10 Ave: 7.2

81.5%	positive change (54% = significant, 27% = some)
15 %	no change
2.4%	some negative change
.8%	significant negative change

14. Ministry staff (Understanding and support of vision, enhancement to ministry, team attitude, anointing and ability).

116 Responses Mode: 10

Ave: 7.3

73 %	positive change (52% = significant; 22% = some)
22 %	no change
3.4 %	some negative change
.86%	significant negative change

15. For those who receive and support ministry (Open hearts, generous, faithful).

121 Responses Mode: 7

Ave: 7.3

77.7%	positive change (45% = significant; 32% = some)
19 %	no change
2.5%	some negative change
.8%	significant negative change

16. The Family Leader (Giving of self to family emotionally, physically and spiritually; time with family; good communication; time to listen).

Mode: 10 & 8 Ave: 7.3

78 %	positive change (48% = significant; 30% = some)
20 %	no change
1.6%	some negative change
0 %	significant negative change

17. Family (Supportive of ministry, active involvement).

126 Responses Mode: 5

Ave: 7.3

69 %	positive change (51% = significant; 18% = some)
28 %	no change
2 %	some negative change
.8%	significant negative change

18. Spouse (Desire to complement; unity and love flow; fulfillment of own spiritual relationship; strength to cope with stress; freedom from performance expectations).

116 Responses Mode: 10

Ave: 7.7

78%	positive change (55% = significant; 23% = some)
19%	no change
2%	some negative change
1%	significant negative change

19. Children (True relationship to the Lord, good relationships with brothers and sisters; no resentment of ministry staff; security in parents' love).

111 Responses Mode: 10

Ave: 7.7

76 %	positive change (56.8% = significant; 19.8% = some)
21.6%	no change
.9%	some negative change
1.8%	significant negative change

20. Financial Provision (For all needs and some wants; not have to use family provision for ministry; faith to believe for special needs; revelation of joy of giving).

128 Responses Mode: 10

Ave: 7.3

69.5%	positive change (52% = significant; 18% = some)
20 %	no change
.9%	some negative change
1.8%	significant negative change

APPENDIX A

Nevada Church Growth

*Stimulating and encouraging church growth
in Nevada to the glory of God*

IVERNA TOMPKINS MINISTRIES

March 20, 1989

P.O. Box 50157

Reno, Nevada 89613

Dear Participant:

We are enclosing an important questionnaire for a nation-wide prayer research project. Please take 15 minutes now to complete the survey. Comments are encouraged. You can save us the cost of a phone call reminder by returning the survey on or before April 10, 1989.

You have been selected to participate because you are being prayed for by the Iverna Tompkins Ministries Intercessors Prayer Network. Approximately 227 Pastors, Evangelists and Missionaries are participating in this study.

Twenty subject areas have been selected for your subjective measurement as to changes that have occurred in your personal life, family life and ministry life since you have been receiving intercession. Your intercessor has been trained to pray for you 15 minutes a day in 18 of the 20 subject areas.

The research project will identify "perceived changes in personal, family and ministry life as a result of receiving intercession." Results will be published in a variety of publications. If you would like a copy of the results, please indicate this in a note at the bottom of your questionnaire.

Example of survey response desired:

- 1....5....10 4. Effectiveness in priorities (knowing your priorities, apportioning time effectively, maintaining flexibility)

If, in your opinion, your effectiveness in this area increased significantly, you would circle "10"; if there was some positive increase, you would indicate a number between 5 and 10 and circle it; if there was no significant change, you would circle "5"; if there was a decrease in effectiveness you would indicate a number between 1 and 5 and circle it; if there was a significant decrease in effectiveness, you would circle "1". Suppose you felt there had been an effectiveness increase you would measure as "8", this is the way you would mark the survey:

1....5 8....10

Thank you for your anticipated timely response.

NANCY PFAFF, FOUNDING PRESIDENT, NEVADA CHURCH GROWTH
DIANE MCINTOSH, IVERNA TOMPKINS MINISTRIES, PRAYER NETWORK ADMIN.

If you have questions, call (702) 747-1013, Nancy Pfaff

APPENDIX B

Nevada Church Growth

*Stimulating and encouraging church growth
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VERNA TOMPKINS MINISTRIES

P.O. Box 89137

Reno, Nevada 89513

INTERCESSORY PRAYER PARTNER SURVEY

In order to assess the effectiveness of intercessory prayer for Christian leaders, we would like to know your own experience as one who has had an assigned intercessor for the past year. The intercessors were trained to pray for leaders in several categories which are listed below. On a scale of 1 - 10 with 10 being "significant positive change", 5 representing "no change", and 1 representing "significant negative change", please indicate what you have experienced in each category. You may comment after each if you wish.

1.....5.....10

Comments:

1. Effectiveness in ministry and use of spiritual gifts (if one of your gifts is evangelism, have more people come to Christ?; if teaching, are you getting a better response?; if counseling, is there more improvement?; etc.)

1.....5.....10

Comments:

2. Numerical growth of the church (are more people finding Christ and growing in Him than the year before -- use average worship attendance as a measure.)

1.....5.....10

Comments:

3. Relationship to God (Sensitivity to the Lord, private time in prayer and the Word, receiving personal direction, vision, teaching)

1.....5.....10

Comments:

4. Effectiveness in priorities (Knowing your priorities, apportioning time effectively, maintaining flexibility)

1.....5.....10

Comments:

5. Quality friendships (Friendships at your level of maturity, fun and social fellowship, more than one key friend, wisdom and discernment concerning the opposite sex, balance between letting God meet your needs and letting friends meet your needs)

1.....5.....10

Comments:

6. Wisdom (Fresh insights, discernment between your own wisdom and God's, continual seeking of God's wisdom)

1.....5.....10

Comments:

7. Health (Emotional, mental, physical health; coping with weariness; care of physical body; rest; self-control in eating; exercise)

1.....5.....10

Comments:

8. Temptation (Power--desire to be somebody, healthy ego; Sex--strength to overcome temptation; Money--ability to be content)

1.....5.....10

Comments:

9. Attitudes (Positive--fruit of the Spirit; Negative--against competition, independence, superiority, defensiveness)

1.....5.....10

Comments:

10. Motives (whole and complete in Christ, openness to God for correction)

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Example of survey response desired:

1....5....10

4. Effectiveness in priorities (knowing your priorities, apportioning time effectively, maintaining flexibility)

If, in your opinion, your effectiveness in this area increased significantly, you would circle "10"; if there was some positive increase, you would indicate a number between 5 and 10 and circle it; if there was no significant change, you would circle "5"; if there was a decrease in effectiveness you would indicate a number between 1 and 5 and circle it; if there was a significant decrease in effectiveness, you would circle "1". Suppose you felt there had been an effectiveness increase you would measure as "8", this is the way you would mark the survey:

1....5 (8)....10

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DIANE MCINTOSH, IVERNA TOMPKINS MINISTRIES, PRAYER NETWORK ADMIN.

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APPENDIX B

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in Nevada to the glory of God*

VERVA TOMPKINS MINISTRIES

P.O. Box 80137

Reno, Nevada 89518

INTERCESSORY PRAYER PARTNER SURVEY

In order to assess the effectiveness of intercessory prayer for Christian leaders, we would like to know your own experience as one who has had an assigned intercessor for the past year. The intercessors were trained to pray for leaders in several categories which are listed below. On a scale of 1 - 10 with 10 being "significant positive change", 5 representing "no change", and 1 representing "significant negative change", please indicate what you have experienced in each category. You may comment after each if you wish.

1.....5.....10

1. Effectiveness in ministry and use of spiritual gifts (if one of your gifts is evangelism, have more people come to Christ?; if teaching, are you getting a better response?; if counseling, is there more improvement?; etc.)

Comments:

1.....5.....10

2. Numerical growth of the church (are more people finding Christ and growing in Him than the year before -- use average worship attendance as a measure.)

Comments:

1.....5.....10

3. Relationship to God (Sensitivity to the Lord, private time in prayer and the Word, receiving personal direction, vision, teaching)

Comments:

1.....5.....10

4. Effectiveness in priorities (Knowing your priorities, apportioning time effectively, maintaining flexibility)

Comments:

1.....5.....10

5. Quality friendships (Friendships at your level of maturity, fun and social fellowship, more than one key friend, wisdom and discernment concerning the opposite sex, balance between letting God meet your needs and letting friends meet your needs)

Comments:

1.....5.....10

6. Wisdom (Fresh insights, discernment between your own wisdom and God's, continual seeking of God's wisdom)

Comments:

1.....5.....10

7. Health (Emotional, mental, physical health; coping with weariness; care of physical body; rest; self-control in eating; exercise)

Comments:

1.....5.....10

8. Temptation (Power--desire to be somebody, healthy ego; Sex--strength to overcome temptation; Money--ability to be content)

Comments:

1.....5.....10

9. Attitudes (Positive--fruit of the Spirit; Negative--against competition, independence, superiority, defensiveness)

Comments:

1.....5.....10

10. Motives (whole and complete in Christ, openness to God for correction)

APPENDIX B (CONTINUED)

1.....5.....10
Comments:

11. Appearance (Reveal the Lord in action, dress or speech)

1.....5.....10
Comments:

12. For the Vision (Clear vision, not blocked)

1.....5.....10
Comments:

13. Leadership (Ability to communicate clearly; free flow of the gifts of the Spirit; wisdom in dealing with staff)

1.....5.....10
Comments:

14. Ministry staff (Understanding and support of vision, enhancement to ministry, team attitude, anointing and ability)

1.....5.....10
Comments:

15. For those who receive and support ministry (open hearts, generous, faithful)

1.....5.....10
Comments:

16. The Family Leader (Giving of self to family emotionally, physically and spiritually; time with family; good communication; time to listen)

1.....5.....10
Comments:

17. Family (Supportive of ministry, active involvement)

1.....5.....10
Comments:

18. Spouse (Desire to complement; unity and love flow; fulfillment of own spiritual relationship; strength to cope with stress; freedom from performance expectations)

1.....5.....10
Comments:

19. Children (True relationship to the Lord, good relationships with brothers and sisters; no resentment of ministry staff; security in parents' love)

1.....5.....10
Comments:

20. Financial Provision (For all needs and some wants; not have to use family provision for ministry; faith to believe for special needs; revelation of joy of giving)

The North American Society for Church Growth

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APPENDIX B (CONTINUED)

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Comments:

11. Appearance (Reveal the Lord in action, dress or speech)

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Comments:

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1.....5.....10
Comments:

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1.....5.....10
Comments:

15. For those who receive and support ministry (open hearts, generous, faithful)

1.....5.....10
Comments:

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Comments:

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1.....5.....10
Comments:

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1.....5.....10
Comments:

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